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APPENDIX,

CONTAINING

A SKETCH OF THE ECONOMY OF THE CHURCH,
COPIOUS NOTES ON THE PREFACE,

THE

ACTS OF UNIFORMITY, AND RUBRICKS ;

AN EXPLANATION OF THE CALENDAR ;

AND

TESTIMONIES TO THE PURITY AND EXCELLENCY OF

The Church of England,

ITS DOCTRINES, AND ITS DISCIPLINE.

BY THE REV. THOMAS PRUEN,

CURATE OF DURSLEY, GLOCESTERSHIRE.

"God is not the Author of confusion, but of peace, as in all Churches of the Saints.—
"Let all things be done decently, and in order," 1 Cor. xiv. 33 and 40.

VOL. II. APPENDIX.

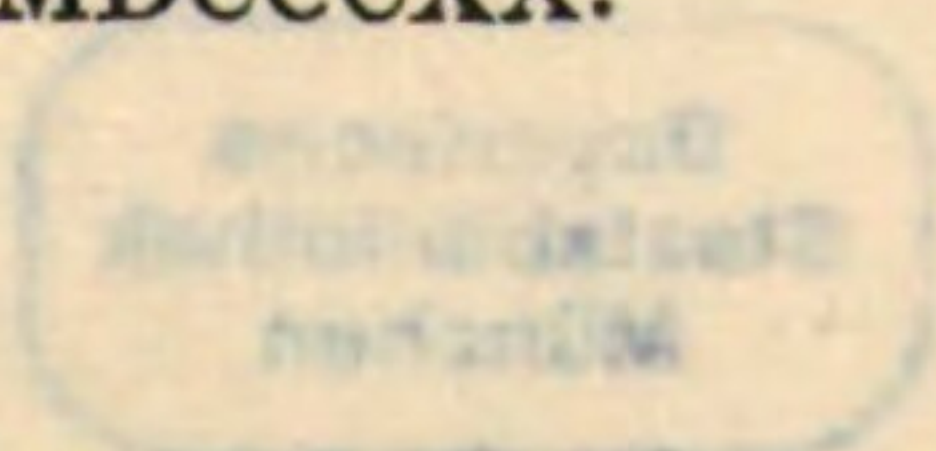
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Table of Contents.

APPENDIX.

SKETCH OF THE HISTORY OF THE CHURCH.

	Page
§ I. <i>The Antediluvian Church</i>	i
Table I. OF THE TEN ANTEDILUVIAN PATRIARCHS	vi
§ II. <i>The Patriarchal Church</i>	vii
Table II. OF THE FIRST TEN POSTDILUVIAN PATRIARCHS	ix
Table III. OF TEN OTHER PATRIARCHS	10
§ III. <i>On the Idolatrous Descendants of Noah</i>	ibid
§ IV. <i>The Church renewed under Abraham</i>	12
§ V. <i>The Levitical Church</i>	15
The Sabbath, 15.—The Tabernacle and Furniture, 16.—The Priesthood, 18.—Separation of the Levites, 20.—Consecration to the Priesthood, and duties, 21.—Feasts, 25.—The Temple, 27.—Rebellions of the People, 30.—The Monarchy, 32.	
Table IV. SUCCESSION OF THE HIGH PRIESTHOOD—to the Captivity	35
The Captivities, 37.—The Maccabees, 39.	
Table V. SUCCESSION OF THE HIGH PRIESTHOOD—to the Birth of Christ	41
<i>Destruction of Jerusalem, &c.</i>	44
§ VI. ON THE ORIGIN AND EXTENSION OF IDOLATRY	45
§ VII. REVELATION OF THE GOSPEL	58

ON THE ECONOMY OF THE CHRISTIAN CHURCH.

§ I. <i>On the Priesthood, before it was established in the Tribe of Levi</i>	61
§ II. <i>The nature of the Call to the Ministry; and the inviolability of the sacred Office, under the Levitical Dispensation</i>	64
§ III. <i>The same—under the Gospel Dispensation</i>	70
§ IV. <i>On our Lord's conduct as to the Levitical Worship</i>	75
§ V. <i>On the Foundation of the visible Christian Church, and the progressive Establishment of the Christian Hierarchy</i>	78
§ VI. <i>The Course pursued by the Apostles in settling the Christian Church</i>	87
§ VII. <i>On the Threefold Order in the Priesthood</i>	101
§ VIII. <i>On the Threefold Christian Order—Bishops—Priests—and Deacons</i>	108
§ IX. <i>On the Appellations used in the Apostolic Age.—X. Testimony of the Fathers as to the Threefold Order.—XI. The Christian Church essentially Episcopal.—XII. Conclusion. See the following</i>	

PROPOSITIONS.

<i>The Primitive Worship and Service, I.</i>	113
<i>Institution of the Aaronical Episcopacy, and of the Threefold Ministry, II.—VI.</i>	114

TABLE OF CONTENTS.

	Page
<i>The Divine Episcopacy, and Threefold Ministry, VII.—X.</i>	116
<i>The Apostolic Episcopacy, and Threefold Ministry, XI.—XIII.</i>	119
<i>The Apostolic—Christian Episcopacy, and Threefold Ministry, XIV.</i>	121
<i>The Permanent Christian Episcopacy, and Threefold Ministry, XV. —</i>	
XXIII.	122—129
<i>Objections and Arguments, XXIV.</i>	129
CONCLUSION	135
AUTHORITIES	137
<i>“ An Act for the Uniformity of Common Prayer and Service in the Church ;</i> <i>“ and Administration of the Sacraments.” 1st Elizabeth. Abstract</i>	
<i>and Notes</i>	1
<i>Ditto XIV. Charles II. Chap. 4.</i>	10
OBSERVATION I. <i>On other similar Statutes</i>	26
II. <i>On the TOLERATION Acts</i>	28
III.	32
<i>“ The PREFACE” and Notes</i>	33
<i>“ Concerning the Service of the Church”</i>	42
<i>“ Of Ceremonies,—why some be abolished, and some retained”</i>	54
OBSERVATION IV. <i>Testimonies to the Purity of the Liturgy</i>	68
V. <i>As to the Charge of Popery</i>	83
Authorities on the difference between the Churches of England and Rome	92
<i>“ The Order how the Psalter is appointed to be read”</i>	94
<i>“ ————— how the rest of the Holy Scripture is appointed to be read”</i>	98
<i>“ The LESSONS proper for Sundays—for Holidays—and PROPER PSALMS”</i>	104
I. <i>Of the CALENDAR</i>	107
II. <i>THE ROMAN CALENDAR</i>	108
III. <i>Of the Old and New Style</i>	110
IV. <i>FRENCH, or REPUBLICAN CALENDAR</i>	113
V. <i>THE BRITISH CALENDAR</i>	114
<i>“ Days of the Weeks—Months—Years”</i>	ibid
THE CALENDAR—Remarkable Days	117—171
RUBRICKS.	
I. <i>Rules for the Moveable Feasts, and Holy-Days</i>	172
II. <i>Table of the Feasts of the Church of England</i>	175
III. ——— <i>the Vigils and Fasts</i>	179
IV. ——— <i>Solemn Days.</i>	181
V. and VI.— <i>To find EASTER</i>	ibid
VII, VIII, IX, and X.— <i>Moveable Feasts, EASTER—SUNDAY LETTER—</i> <i>and GOLDEN NUMBER</i>	183—190

ADVERTISEMENT.

THE Reader will perceive by the Title head-lines of the "SKETCH OF THE CHURCH," and the PREFACE to Volume I. that the History was originally intended to have been carried on much farther. The causes that have prevented this are noticed in that Preface; and he will consider the *Title* of the Sketch to stand thus:

SKETCH OF THE HISTORY OF THE CHURCH;

COMPREHENDING

A VIEW OF THE PATRIARCHAL AND LEVITICAL CHURCHES—THE
ORIGIN AND EXTENSION OF IDOLATRY—AND THE ECONOMY
OF THE CHRISTIAN CHURCH AND HIERARCHY.

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SKETCH OF THE HISTORY OF THE CHURCH;

A VIEW OF THE PATRIARCHAL AND JEWISH CHURCHES—THE
ORIGIN AND EXTENSION OF ISRAELITISM—AND THE ECONOMY
OF THE CHRISTIAN CHURCH AND MINISTRY.

SKETCH OF THE HISTORY OF THE BRITISH CHURCH;

COMPREHENDING

A VIEW OF THE PATRIARCHAL CHURCHES—THE ORIGIN AND EXTENSION OF IDOLATRY—THE FOUNDATION OF THE BRITISH CHURCH, AND ITS SEPARATION FROM THE CHURCH OF ROME; AND THE FINAL ESTABLISHMENT OF THE CHURCH OF ENGLAND.

CHAPTER I.

FROM THE ANTEDILUVIAN CHURCH TO THE REVELATION OF THE GOSPEL.

I. *The Antediluvian Church.*—II. *The Patriarchal Church.*—III. *On the idolatrous Descendants of Noah.*—IV. *The Church renewed under Abraham.*—V. *The Levitical Church.*—VI. *On the Origin and Extension of Idolatry.*—VII. *Revelation of the Gospel.*

I. *The Antediluvian Church.* WHILE the divine image of God existed in man, and his faculties were unimpaired by sin,—while his understanding directed, and his passions were obedient, he was capable of offering a sacrifice of righteousness, and performing the duties of a holy worship; but through the machinations of the evil one, “the Old Serpent,”—Rev. xii. 9,—the enemy of the Church from its foundation, he fell from his allegiance, and lost with his innocence the favour of his

God. Notwithstanding the greatness of the provocation, and the fatal consequences that inevitably attended the crime, an exhibition of sovereign mercy anticipated the sentence of banishment and death. Before labour and sorrow were denounced against our unhappy first parents, and a curse inflicted on the ground for their sake, the degradation of their subtle foe was declared, and an avenger promised who should bruise the serpent's head, and redeem the future generations from his power.

The Church of God was then developed as the Church of Christ—the necessity, and the efficacious influence of a mediator between sinful man and his offended Creator was disclosed, and the sacrificial mode of worship appointed—typical of the great and divine victim through whom alone pardon and reconciliation could be obtained—“*the Lamb of God slain from the foundation of the world,*” since “*without shedding of blood is no remission*” of sins.—Heb. ix. 22.—That even Adam and Eve offered beasts in sacrifice is surmised from their being cloathed with their *skins*, as in those days they would scarcely be slain for any other purpose. Thus was it revealed that the Church of Christ on earth should accomplish her warfare, and her faithful worshippers having finally overcome their enemy, should at length “*eat of the tree of life which is in the midst of the Paradise of God.*”—Rev. ii. 7.—

With the terms of the revelation thus made, Abel, as the result proved, complied, but Cain was rebellious. The former offered to God, through a perfect faith in the means disclosed to him, a lamb of the firstlings of his flock, “*a more excellent sacrifice than that of Cain:*” who with a spirit of self-wisdom, and in opposition to the means disclosed, “*brought of the fruit of the ground an offering unto the Lord,*” trusting in his own righteousness, and adopting a natural mode of expressing his gratitude, but suitable only to the state of primæval innocence. By this, as we may gather from the result, he “*did not well;*” “*sin lay at his door,*” and his offering was not “*accepted;*” while Abel “*obtained witness that he was righteous.*”—

Gen. iv. 3, 7. Heb. xi. 4.—From this time Cain departed from the true worship (“*from the presence*) of the “*Lord*,” and no more came before the *Schechinah* in the place where God may have been pleased to dwell; as we read that Rebekah “*went to inquire of the Lord*.”—Gen. xxv. 22—but became a wanderer from the right way, dwelling, as it is expressed in the figurative language of Scripture, “*in the land of Nod*” (see Parkhurst נד), which word may either signify his own defection, or his rejection by God. Thus even to Adam’s family may be traced the “*gathering of two or three together*,” where Christ would be “*in the midst*.”—“*there am I* ;”—and Abel’s place being empty, God said to Cain, the murderer, “*where is Abel thy brother?*”—Gen. iv. 9.—and thus early also began a falling off from the Church of Christ. The sons of men, the descendants of Cain, abandoned themselves to every wicked imagination, and soon lost the image of the true God from their minds.

The fundamental doctrines of this original Church were evidently the same as were published in after times by the Prophets, and confirmed by our Lord himself,—the love of God exemplified by faith both in his promises and his threatenings, and the love of man, declared by St. John, and fully to be understood from the now complicated guilt of Cain in the murder of his brother. “*For this is the message that ye heard from the BEGINNING that we should love one another, not as Cain, who was of that wicked one, and slew his brother: and wherefore slew he him? because his own works were evil, and his brother’s righteous.*”—1 John iii. 11, 12.—It seems, too, sufficiently clear, from the passage in Job, xix. 25—and other places, that the doctrine of a future state was then known and professed.

The righteous Abel, the first martyr, dying childless, the true worship was transmitted through Seth, the third son of Adam, to whom his father gave a name in reference to the state of the Church;—the word (*Seth*) meaning *to settle*, or *reduce to order*—much disorder having naturally arisen from the conduct of Cain. It is only by the significant names given by

the Patriarchs to their respective descendants that we can judge of the state of the Church at this early period. (See Belamy's "History of all Religions," in which this is very ingeniously treated,—and Bedford's Scripture Chronology).

In this particular the Hebrew—the supposed primitive language—differs from all others—the names of things being all significant. Thus the first created man and woman were named אָדָם (*Adam*, or *earth*). וַיֵּצֵר יְהוָה אֱלֹהִים אֶת-הָאָדָם עֹפָר מִן הָאֲדָמָה.—Gen. ii. 7,—“*And the Lord God made EARTH (ground),*”—[אָדָם, *he-adam*, earth, or red earth, not אֲרֶץ, *he-arets*, as the heavens and *the earth*] “*from the dust of the “EARTH” (ground)*—[אֲדָמָה *he-adamah*], “*and called their “name EARTH,”* (אָדָם, *Adam*).—Gen. v. 2.—So “*Adam “called his wife’s name LIFE-GIVING,*” (חַוָּה *havah*, *Eve*) “*because “cause she was the mother of ALL LIVING.*”—Gen. iii. 20.;—he also said, “*she shall be called אִשָּׁה,*” (*Isha*, *woman*,) “*because “she was taken out of אִישׁ (Ish,) man.*”—Gen. ii. 23.—In like manner Eve called her son’s name קַיִן (*Cain*), GOTTEN, and said “*I have GOTTEN a man from the Lord.*”—Gen. iv. 1.

At the birth of his first son, Seth gave him the name of Enos, or a mortal state by sin; as referring to the loss of immortality by the fall of Adam. In his time men “*began to call on the name of the Lord;*” or, according to the marginal translation, “*to call “themselves by the name of the Lord,*” keeping themselves separate from their wicked brethren, the seed of the devil.—Gen. iii. 15,—and assuming the title of children or “*sons of God,*” as true worshippers; which title was also used after the flood.—Job. i. 6, ii. 1.—The name of Cainan the son of Enos, means *to lament*, or *to be in a depressed state of mind*; well indicating the sorrow still naturally felt at the loss of Eden, and its happiness. Mahalaleel succeeded, called, according to the same custom, *a departing from the praise or worship of the true God!* and the defection continued through the government of Jared, his son, whose name means *to decline*; indicating the unhappy progress of affairs towards a general departure from the doctrines of the true Church.

The name of his son and successor Enoch, signifies *to train up* or *dedicate*;—and the expression that he “*walked with God*,” implies both that he attempted the restoration of the true worship, and that the great mass of the people were given to idolatry; and however ineffectual his efforts may have been, he was, in reward of his own conduct, because by his faith he pleased God, miraculously translated, so that he did not “*see death*,” or die the common death of others. His translation was probably a visible one like that of Elijah, and afforded evidence of a future resurrection.

In the days of Methuselah his son, a still more ruinous state of things seems to be indicated by his name, *he sent forth death*, a state of universal idolatry—a spiritual death. According to Ainsworth the name is compounded of two words *he dieth* and a *sending forth*, i. e. of waters—thus predicting that the deluge should happen in the year of his death, as in fact it did. Indeed St. Jude (verses 14. 15.) speaks of Enoch’s prophesying in terms that may very well apply to this great event. During the time of his son and successor Lamech, whose name means *a total decay*, or *falling off*, the form of the true religion was probably almost lost; “*the sons of God*,” the posterity of Shem,—bearing a title given in Holy Scripture to Adam,—Luke iii. xxxviii.—had joined themselves to the “*daughters of men*,” the progeny of the wicked Cain; one of whose descendants, Lamech (another of that name), commenced the custom of polygamy, and, not improbably, was guilty of murder,—Gen. iv. 19—24.—and from these irregular marriages, so contrary to the pure custom established in the first pair—Mat. xix. 4—6.—arose probably the greatest disorder. In the time of the sons of this Lamech, the useful arts began to flourish—men constructed tents—worked in brass and iron, and even understood playing on the organ and harp—but in the midst of these blessings they forgot God.

It is said “*there were giants in the earth in those days*.”—Gen. vi. 4,—but the word translated *giants*, means rather *men of violence*, or *apostates*, who becoming “*mighty*,” and “*men of*

“*renown*,” held out the most profligate examples to their inferiors. Noah, “*who walked with God*,” and was stedfast in the profession of his faith, was a preacher of righteousness; and for 120 years, while the ark was building, denounced, but in vain, God’s vengeance against a sinful world. At length when God saw that they were “*flesh*,”—“*earthly, sensual, devilish*,”—Jas. iii. 15.—“*that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually*,”—Gen. vi. 5.—He swept away the whole race, with the exception of Noah and his family, eight persons in the whole,—1 Pet. iii. 20.,—to which small number the visible Church was now contracted.

The name of this restorer of the pure worship (*Noah*) means *repose* or *consolation*, which his father gave him, saying “*This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed*.”—Gen. v. 29.—predicting apparently (though perhaps unconsciously) that through him the Church should be restored once more to its original purity.

TABLE I.

Of the Ten Antediluvian Patriarchs, according to the Hebrew Computation.

	BORN Anno Mundi.	Age at the Birth of his Son.	No. of Years he lived af- terwards.	DIED Anno Mundi.	Years cotermpo- rary		Entire Age.
					With Adam.	With Noah.	
1 Adam -	1	130	800	930	—	—	930
2 Seth, -	130	105	807	1042	800	—	912
3 Enos -	235	90	815	1140	695	84	905
4 Cainan	325	70	840	1235	605	179	910
5 Mahalaleel	395	65	880	1290	535	234	895
6 Jared -	460	162	800	1422	470	366	962
7 Enoch -	622	65	300	987	308	—	365
8 Methuselah	687	187	782	1656	243	600	969
9 Lamech	874	182	595	1651	56	595	777
10 Noah	1056	500	450	2006	—	—	950

The Flood was in the year 1656 (Anno Mundi) and before Christ 2348; Noah being then 600 years old. He lived afterwards 350 years.

Total number of years of the above lives (excluding Enoch, who was translated) 8210, making on an average 912 years on each life.

(For the Table of the Postdiluvian Patriarchs, see p. ix.)

It is probable that the earth was peopled before the flood with a much greater number of inhabitants, in proportion to the space they occupied, than at any subsequent time, owing necessarily to the great length of their lives—on account of which the number would double itself in a *tenth* part of the time that is now required—so that there was probably a great number living even in the days of Abel, the second generation only. It has been calculated, that the inhabitants alive at the time of the flood amounted to near 14.000.000.000.000; *i.e.* fourteen billions, or millions of millions—whereas the number supposed to be now living is not 1.000.000.000. or one fourteenth part, a disproportion hardly conceivable.

The longevity of the antediluvian inhabitants has been attributed to various causes—to sobriety, and simplicity of manners—to abstinence from flesh—and the superior virtue of the primitive fruits, herbs, and plants—to a greater strength of constitution or stamina—and to a greater salubrity of air.

II. *The Patriarchal Church.* Noah, on his miraculous deliverance, offered a sacrifice of burnt offerings to God on the altar, which the Lord “*smelled*” as “*a sweet savour*,” as Christ’s offering was afterwards declared to be,—Eph. v. 2.—and renewed with him and his posterity, the covenant of mercy.—Gen. viii. 21.—After the death of Noah Shem succeeded to the patriarchal government of church and state,—a zealous worshipper—for God is called “*the Lord God of Shem*,”—Gen. ix. 16.—His name means *to put in order*, as that of his third son Arphaxad, who succeeded him, does *to heal*, or *to spread abroad the light*: and at this period perhaps a clearer intimation may have been given of the appearance of the promised

Redeemer. Of his descendants Salah, whose name is *to send forth*, and Eber, meaning *to pass over*, and from whom the people were afterwards called Hebrews, nothing is known.

Peleg, the son of Eber, whose name means *to divide*, succeeded his father; and it is said, that “*in his days was the earth divided*,” alluding to the great separation and dispersion which took place in consequence of the miraculous confusion of languages—a punishment inflicted on the presumptuous builders of Babel, who desirous of “*making themselves a name*” and of resisting the intention of God to disperse them in order to repopulate the earth, proposed to build a city and a tower “*whose top should reach to heaven*.”—Gen. xi. 3. 4.—From the name of Reu, which means *to break off*, or *to break the established order*, it may be supposed that the visible Church now fell off still more from the worship of the true God, to the time of Terah, who was an actual idolater. Serug the son of Reu succeeded, whose name means *to be wreathed, or twisted together*, and it is probable that the members of the true Church now united themselves with those who openly professed idolatry.

The name of Nahor, the son of Serug, means *dry or barren*, and the state of things at this period was becoming similar to that at the conclusion of the Antediluvian Church.—Terah his son, the father of Abraham, is expressly said to have served other gods—Josh. xxiv, 2.—having been, as many suppose, a maker of images; and it is not at all improbable from these circumstances that Abraham was likely to be tinged with the stain of this now prevailing sin, and that he was therefore “*called*” by the mercy of God “*from darkness to light*,” for God established his covenant with him, and afterwards declared himself to be his God, and that of his immediate descendants,—“*the God of Abraham,—of Isaac,—and of Jacob*.”—Ex. iii. 6.—

TABLE II.

Of the first Ten Postdiluvian Patriarchs, according to the Hebrew Computation.

	BORN		Age at the birth of his Son.	No. of years he lived afterwards.	DIED		Entire age.
	Anno Mundi.	Before Christ.			Anno Mundi.	Before Christ.	
1 Shem .	1558	2446	100	500	2158	1846	600
2 Arphaxad .	1658	2346	35	403	2096	1908	438
3 Salah .	1693	2311	30	403	2126	1878	433
4 Eber .	1723	2281	34	430	2187	1817	464
5 Peleg .	1757	2247	30	209	1996	2008	239
6 Reu .	1789	2215	32	207	2028	1976	239
7 Serug .	1819	2185	30	200	2049	1955	230
8 Nahor .	1848	2156	29	119	1996	2008	148
9 Terah .	1878	2126	70	135	2083	1921	205
10 Abraham	2008	1996	100	75	2183	1821	175

A comparison of this second Table with the first (*ante*, p. vi.) will place in a strong point of view, the great, and rapid decrease in the years of man's life. In the thousand years *before* the flood, nine lives only (not noticing the short life of Enoch) make an amount of 8210 years, being on average 912 years to each life. Within the first thousand years *after* the flood, the aggregate of ten lives is only 3171 years, and the average only 317 years; and if this latter Table be divided, it will be found, that while the first five lives amount to 2174 years, making an average of 435 years each, the second five make only 997 years, or 199 years each. There is another peculiar circumstance distinguishes the two Tables—in the first, the respective ages rather *increase*; in the second, they almost uniformly, and rapidly *decrease*.

The appearances in the following Table are very similar, and the age of man is here brought down to its present standard.

TABLE III.

Ages of Ten other Patriarchs, &c. according to Usher, &c.

			BORN		DIED		Age.
			Anno Mundi.	Before Christ.	Anno Mundi.	Before Christ.	
1	Isaac, (Gen. xxxv. 28.)	-	2108	1896	2288	1716	180
2	Jacob, (Gen. xlvii. 28)	-	2168	1836	2315	1689	147
3	Joseph, (Gen. i. 26)	-	2259	1745	2369	1635	110
4	Levi, (Exod. vi. 16)	-	2248	1756	2385	1619	137
5	Moses, (Deut. xxxiv. 7)	-	2433	1571	2553	1451	120
6	Joshua, (Josh. xxiv. 29)	-	2451	1553	2561	1443	110
7	Eli, (1 Sam. iv. 15)	-	2790	1214	2888	1116	98
8	Samuel, (supposed 1 Sam. i. 20, xxv. 1)		2833	1171	2944	1060	111
9	David, (sup. 2 Sam. v. 4, 1 Kings ii. 11)		2919	1085	2989	1015	70
10	Solomon, (sup. 2 S. xii. 24, 1 K. xi. 43)		3071	1033	3029	975	58

III. *On the idolatrous Descendants of Noah.*—The pure worship of God flourished in the family of Noah, and was transmitted to the posterity of Shem, through Arphaxad; but it declined amongst the descendants of Japhet, and Ham, when carried by them into the distant countries whither they migrated, and was soon absorbed in human “inventions.”

With Shem, though the youngest of the three sons,—Gen. xx. 2, 21—ix. 24.—the rights of primogeniture rested, and his immediate descendants possessed themselves of the parts nearest the place of original settlement.—Elam became the father of the Elamites, or Persians—Ashur of the Assyrians—Lud of the Lydians—and Aram of the Syrians.—These all fell into idolatry. Arphaxad, the third son, possessed the banks of the Tigris; but as if to shew in the earliest periods of the Church, that men should be “*pilgrims and strangers upon the earth,*” and there should be “*no continuing city,*” he and his posterity were driven from thence by Cush, and Nimrod, the descendants of Ham.

Japhet and Ham, resisting the divine decree, would have rested at Babylon, and there have built them a Tower, or made them a God; ($\square\psi$, *a name*, being often used in Scripture for God himself) but they were miraculously prevented by a confusion, and change of tongues, and scattered abroad from thence, “*upon the face of all the earth*,”—Gen. xi. 9.

Cush, the eldest son of Ham, settled in the southern, and eastern parts of Asia, where his son Nimrod built, or enlarged, Babylon; and becoming “*a mighty one in the earth*,”—Gen. x. 8—and not contented with the extent of patriarchal government, he dispossessed many of his brethren, and founded the first great monarchy. Canaan, the younger son of Ham, took possession of the country east and west of Jordan, “*a land flowing with milk and honey*,” and called after his name—but being doomed to be “*a Servant of Servants*,” his posterity were driven out by the descendants of Shem—the Israelites,—under the immediate conduct of God himself. Mitsraim, another son of Ham, settled in Egypt, “*the land of Ham*.”

The sons of Japhet moved westward, and while the descendants of his brethren fell before the mighty conqueror Nimrod, God “*enlarged his borders*,”—Gen. ix. 27—so that the posterity of Japhet extended over all Europe as well as great part of Asia. By them “*were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations*,”—Gen. x. 5—and at length “*in the fulness of time*,” when “*the gathering of the Gentiles*” should be under SHILOH the Prince, “*the God of Shem*” became the God of Japhet, and he “*dwelt in the tents of Shem*,”—Gen. ix. 27.

The practice of idolatry which began in Chaldea—Judith v. 8—spread into Egypt, where it so flourished and increased, that from thence it in time, pervaded all nations, and even occasionally the chosen people; who were indeed too much inclined to fall into it, as the Scripture history abundantly proves.—From Egypt it was received by the polished nation of the Greeks: these communicated it to their conquerors—

the Romans: and by the victorious arms of the latter it was carried over the whole of the known globe.

IV. *The Church renewed under Abraham.*—The visible Church, once more reduced through the overwhelming influence of idolatry, again revived in the person of Abraham, called from the midst of his own idolatrous kindred to become “*the Father of the faithful.*” With him God renewed the Covenant of mercy through a Redeemer, and confirmed his promises to him by the supernatural birth of a son. The rite of circumcision was now ordained, and sacrificial worship revived: and the command to offer up his son, in whom “*all the nations of the earth*” were to be “*blessed,*” at the same time produced one of the strongest efforts of faith; and afforded one of the clearest types of the future great sacrifice,—“*the lamb of God*” which should “*take away the sins of the world,*”—Jo. i. 29.

The pure worship was transmitted through Isaac and Jacob, the immediate descendants of Abraham; (Esau the elder brother of Jacob, being set aside) but the contagion of idolatry sometimes operated even in the families of the Patriarchs. Rachel, the wife of Jacob, on leaving her father, Laban, carried away his “*Images,*” called by Laban and Jacob, his “*Gods:*” Gen. xxxi. 19, 30, 32—and but a short time after this, Jacob felt the necessity of addressing his household, “*Put away the strange Gods that are among you, and be clean, and change your garments: and let us arise, and go up to Bethel; AND I WILL MAKE THERE AN ALTAR UNTO GOD,*”—Gen. xxxv. 2, 3.

Esau, Jacob’s elder brother, otherwise called Edom,—Gen. xxv. 30—settled in the neighbourhood of Mount Seir—from him afterwards called Idumæa, and his descendants the Edomites were at first Dukes, but afterwards Kings of Edom.

The Patriarchs, from the earliest times, exercised over their families, a sovereign power, civil as well as ecclesiastical, extending even to the putting offenders to death—they were

gifted with the spirit of prophesying—and the privilege of confirming or withholding temporal blessings—as in the cases of Noah, and Jacob, with their obedient, and rebellious sons,—Gen. ix. 25—and xlix.—so that the rite of government, as well in civil as in ecclesiastical affairs, appears to have originated in God's ordinances, and not in social compact.

The union of King, or chief magistrate, and priest, was not confined to the Patriarchal Church, for the Heathen nations adopted it, and continued it to a much later period.—The custom is found amongst the Greeks; and even at Athens, the Archon, or governor, assumed the title of Pontiff as an honour. It was also a practice with the Romans:—Cicero, though he filled the office of the Consulate, the greatest temporal power in the world, at that time, was also a priest; and the Emperors from Julius Cæsar assumed the character of High Priest. When, however, amongst the children of Israel, the priesthood became fixed in the tribe of Levi, it was no longer lawful for the monarch to offer sacrifice, according to the custom of the Patriarchs; as is seen by the case and punishment of Uzziah.—2 Chron. xxvi. 16—23. That he assisted in some way, may be collected from several passages in Scripture,—1 Sam. xiii. 9—2 Sam. vi. 17, 18—but that the mode differed from the exercise of the priestly function is clear by the *people* also joining in it—1 Kings viii. 62.—He also, according to the Patriarchal privilege, blessed the people—2 Sam. vi. 17, 18, and 1 Kings viii. 54, 55.

The sons of Jacob,—with respect to whom there was no exclusion,—were, by a miraculous providence, preserved from the famine in Canaan, and with their families, 70 persons in all, settled in Egypt, in the land of Goshen. Here they “increased abundantly and multiplied, and waxed exceeding mighty,” so that their idolatrous neighbours became alarmed; and a King arising “who knew not Joseph,” or regarded not the deliverance he had been the instrument of effecting, they dealt subtilly with them, and at length reduced them to the most abject slavery. When thus oppressed by their taskmas-

ters, and in danger of adopting their customs, the Israelites were become almost incapable of supporting the true worship, God selected Moses to be their deliverer, and through him brought them out of Egypt, (B. C. 1491) with a miraculous display of power; 600,000 men, besides women and children. God then kept them separated from all other nations, for 40 years in the wilderness; conducting them from place to place through his own visible agency, with a pillar of cloud by day, and a pillar of fire by night; and manifesting his presence amongst them, by the Schechinah, or cloud of glory, resting between the cherubims. Here was "THE CHURCH IN THE WILDERNESS;" where "the *lively oracles*" were given to them,—Acts vii. 38—and they were declared to be a "*holy*" and "a *special people*," chosen by God above all nations on "the face of the earth,"—Deut. vii. 6—xiv. 2, &c.

V. THE LEVETICAL CHURCH.

GOD now communicated with Moses, “face to face,”—Exod. xxxiii. 11—and delivered the Law to him on Mount Sinai, in awful majesty, in the presence of all the people. He afterwards revealed the particular forms of a ceremonial worship, at once typical of the “good things to come;” and fully calculated to keep the chosen nation separated from their neighbours, and less likely to fall into their idolatrous customs. For this purpose were the laws of purification, the rite of circumcision, the jealous regard to their genealogies, and to the purity of their females, which was commonly sacrificed in the Heathen worship; and these things had in view the birth of the future Saviour; for the Law was introductory to the Gospel;—“*Our Schoolmaster to bring us unto Christ.*”—Gal. iii. 24.

The keeping of the Sabbath was now more particularly enjoined; though this was an ordinance from the days of Adam, when God rested on the *seventh* day; and “blessed” it, (as to this, see Job iii. 1—Jer. xx. 14—) and “*sanctified*” it,—Gen. ii. 3.—And not only was the *seventh day* pronounced holy, but the *seventh year* was declared to be a sabbatical year—Lev. xxv. 2—4, 21—and after *seven* of these, a year of Jubilee, or deliverance from servitude was appointed. Even the *seventh month* was peculiarly sacred for the number of solemn feasts celebrated in it—Lev. xxiii. 24—(*Poole's Annots.*) and xxv. 8—10.

It appears, that very early, if not even in the time of Adam, there were places set apart where God was pleased more immediately to vouchsafe his presence; and this was so far believed, that on many occasions there were peculiar dedica-

tions to his service. As in the case of Abraham, who “planted
 “a grove in Beersheba, and called there on the name of the
 “Lord,”—Gen. xxi. 33—and Jacob, who said, “How dread-
 “ful is this place! this is none other but the house of God,
 “and this is the gate of Heaven”—“this stone which I have set
 “for a pillar, shall be God’s HOUSE: and of all that thou
 “shalt give me, I will surely give the *tenth* unto thee.”—
 Gen. xxviii. 16—22.

But it was not till the time of the Israelites sojourning in the wilderness, that a temple was appropriated by God’s own peculiar direction; when God said, “LET THEM MAKE ME A
 “SANCTUARY THAT I MAY DWELL AMONG THEM.” (See Patrick, on Ex. xxv. 30) and condescended to point out minutely how it should be constructed, according to the “pattern” shewed to Moses on the Mount—Ex. xxv. 8—40.

The Tabernacle,—thus called by way of eminence,—was constructed so as to be taken to pieces, and removed, during the journeyings of the Israelites. It was formed of the richest materials, and at a prodigious expense, and was altogether an object of great magnificence; the gold and silver employed about it, amounting in value, to upwards of £182,500.; to which must be added the brass or copper—embroidered curtains, jewels, &c. and the splendid dresses of the Priests.—The charge was borne principally by free-will offerings of gold and silver, brass, linen, precious stones, and even ornaments of the women; and the people were so “willing,” that the workmen employed said, “the people bring much more than
 “enough:” so that they “were restrained from bringing.”—Ex. xxv. 2—7, and xxxv., and xxxvi. 5—6. But there was also a capitation tax, of half a shekel (about fifteen pence) a head, for every male above 20 years old, “a ransom for his
 “soul,”—xxx. 11—16—which amounted in value to about £35,300.—xxxviii. 25.—This tax was, at a remoter period, levied yearly for the reparation of the temple, and was not improbably the tribute demanded of our Saviour,—Mat. xvii. 24—though applied by the Romans to other purposes.

The Tabernacle was, in length, 55 feet—in breadth, and height, 18 feet; the inside was divided into two rooms, generally termed the “Sanctuary,” and the “Holy of Holies.” Round about it was a court of near 200 feet in length, and 100 in breadth surrounded with pillars, and hangings of fine linen. In this court were the altar of burnt offering, on which the sacred fire that came “out from before the Lord, and consumed” the first sacrifice that was offered,—Lev. ix. 24—was kept ever burning,—vi. 13. It was for substituting a “strange fire” for this, that Nadab and Abihu, the sons of Aaron, the first consecrated priests, were burnt by fire from Heaven—x. 1, 2.—Here was also the Brazen Laver for the Priests to wash their hands, and feet in, before they offered sacrifice,—Ex. xxx. 18—21.

In the Sanctuary were the Altar of Incense, on which incense was burnt every morning and evening,—Ex. xxx. 1—10—the Golden Candlestick of seven lights, weighing a talent, and worth about £5000—xxv. 31—39—most useful, as there were no windows to the Tabernacle;—and the table of Shew Bread,—xxv. 23—30—a memorial of God’s mercy in providing them with bread in the wilderness. In the “Holy of Holies” was the Ark of the testimony, and its cover, the Mercy Seat; on which were the two golden Cherubim; of which God said, “*there I will meet with thee, and I will commune with thee, from above the Mercy-Seat, from between the two Cherubims which are upon the Ark of the testimony, of all things which I will give thee in commandment,*”—Ex. xxv. 22. Betwixt these, was the SCHECHINAH, or glorious light, which, after heading the children of Israel in their journeyings, now indicated the special presence of God, “dwelling between the cherubims,”—1 Sam. iv. 4—Ps. lxxx. 1, and xcix. 1.—From hence, probably, issued audible words, as Moses is said to have “heard the voice of one speaking unto him from off the mercy-seat,” &c., “and he spake unto him,”—Numb. vii. 89—and see xii. 8, and Ex. xxxiii. 11—an earnest this, of the great mystery, “God manifest in the flesh;” and speaking

familiarly, though “as never man spake.” In the Ark were deposited the two tables of the Law; and in, or near it, the golden pot of manna, with the budding rod of Aaron.

Whenever the people halted, and formed a camp, the Tabernacle was placed in the midst of it; with the tents of Moses, and Aaron, and his sons, and the Levites, nearest to it, and those of the army, or the other tribes, farthest distant.

Hitherto the Patriarchs, and their first born, or those substituted for them, had united in themselves the three offices of civil governor, prophet, and priest: for the Church of Christ, always visibly existing, though sometimes greatly depressed, was never without a priest, an altar, and a divine revelation. The time was now arrived when these important offices were to be divided. Jacob had prophetically limited the “sceptre” to *Judah*, and God especially separated the family of *Levi*, and appointed it to the “Priesthood.” The Regal, and Prophetical functions were however still exercised by Moses, the visible head both of the Church, and State; a type of Christ,—“*the King who should sit upon the throne of David*,”—Is. ix. 7—“*the Prophet that was expected to come into the world*,”—John vi. 14—and whose miraculous preservation in his infancy seemed to presage the great things he was born for. By him were Aaron and his sons consecrated—under his direction was the Tabernacle built—he was the legislator, and the leader—unto him were they baptized, as afterwards to John, and to our Lord—but Christ was still the rock of which they drank,—1 Cor. x. 4—and the head of the Church.

Before the “Apostle and High Priest of our profession, “Christ Jesus,”—“the Shepherd and Bishop of our souls,” appeared as man, for “THE WORD” had before frequently revealed itself, as to Abraham, Manoah, Samuel, &c. he was typically represented by many in the flesh, but particularly by Moses and Aaron. With respect to Moses, the forerunner of “a Prophet” that God would raise up from amongst his brethren “like unto him,”—Deut. xviii. 15—Acts iii. 22, &c.—in various particulars of his life, and that of Christ, the type and

fulfilment are most obvious—he was miraculously preserved after his birth, as our Lord was from those who sought his life, and both in Egypt: he was specially appointed to redeem Israel from a state of bondage, and lead them to the land of Canaan, typical of the future rest. Before receiving the law, Moses fasted in the Mount 40 days and 40 nights,—Ex. xxiv. 18, with xxxiv. 28—as our Saviour did in the wilderness, before the commencement of his public ministry, and of his preaching of the Gospel. Moses had something of the heavenly glory communicated to him in the Mount; for the “skin of his face shone.”—Ex. xxxiv. 29—35—2 Cor. iii. 7.—Christ was “the brightness” of the Father’s “glory”—“the express image of his person;”—Heb. i. 3—and during his transfiguration on the Mount, “his face did shine as the sun,”—Mat. xvii. 2.—Between the temper of Moses and that of our Lord there was also a great resemblance—Moses was “meek above all men”—Num. xii. 3—but his “anger waxed hot” at the people’s idolatry, and ingratitude, so that “he cast the tables” of the law “out of his hands, and brake them,”—Ex. xxxii. 19.—And instead of *speaking* to the rock as commanded by God, “he *smote*” it “twice,”—Num. xx. 8, 11.—So Christ, though “meek and lowly of heart,”—Mat. xi. 29—was eaten up with “zeal,” and scourged the profaners of the temple, and overthrew their tables,—John ii. 13—17.—The faithfulness of both is spoken of, and compared the one with the other, by St. Paul,—Heb. iii. 2.—And in completion,—as “*the law was given by Moses*”—so “*grace and truth came by Jesus Christ*,”—John i. 17.

Aaron was particularly typical of our blessed Lord in the priestly office. The High Priest entered into the holy place,—Lev. xvi. 2, 34—Heb. ix. 7—every year, to offer sacrifice for the people, by the “blood of others” indeed—Heb. ix. 25—Christ entered once into the “holiest of all,” now made manifest,—Heb. ix. 8—through “a greater and more perfect Tabernacle, not made with hands,” and “by his own blood” obtained “eternal redemption for us,”—Heb. ix. 12.

The priesthood, which had been inseparably held with the

other offices, from the days of Adam, was now established in the tribe of Levi; a tribe selected by God himself, in lieu of the first born of the Israelites, who had been devoted to him, since their peculiar preservation from death in Egypt,—Exod. xiii. 12,—Numb. iii. 12—viii. 17,—and this perhaps in consequence of the zeal the Levites had shewn, in stepping forward to avenge the insulted majesty of God, by destroying their own brethren, when they worshipped the golden calf,—Exod. xxxii. 26, 28.—That this substitution might be complete, an estimate was commanded to be made of the Levites, and of the first born of the Israelites, number for number, and the odd numbers, being 273 of the latter, were redeemed at five shekels a piece,—Numb. iii. 14—51.—At that time the number of the Levites, males of one month old, and upwards, was 22,000—iii. 39—and of those from thirty to fifty years old 8580—iv. 47, 48.—This choice, it may be remarked, was so decisive, and peculiar, that even the family of Moses himself, through whom the Law was given, and who was cloathed by God with such an high and holy office, continued to be only common Levites:—1 Chron. xxiii. 13, 14.

Thus established, the office was exercised by three distinct orders, as it is to this day:—the High Priest, the Priests, and Levites, in the Jewish Church, corresponding respectively, with the Apostles or Bishops, the Priests, and the Deacons, in the Christian Church. St. Jerome expressly declares this,—“What the High Priest, the Priests, and Levites were in the Temple, that the Bishops, the Presbyters, and Deacons are in the Church.”

The two superior orders were at first held by Aaron, and his sons;—Ex. xxviii. xxix. 1—the high-priesthood being limited to the first-born, and the rest being called simply “Priests,” or “*Priests of the second order*,”—2 Kings xxiii. 4.—These sons were Nadab, Abihu, Eleazer, and Ithamar; and Nadab and Abihu being struck dead for presuming to burn incense with other fire than that which came miraculously from Heaven, and consumed the first offering,—Lev. ix. 24—and

Lev. x.—the priesthood devolved on the families of the latter two.—See *post*, Table IV.

There was a difference in the manner of ordaining the several orders,—Ex. xxix. 7, &c. The High Priest, whose ordination was equally solemn, and magnificent, was consecrated with an oil, or ointment, of myrrh, sweet cinnamon, and calamus, and cassia, composed expressly for this purpose, according to the proportions directed;—Exod. xxx. 23—and not to be made, or used for any other, on pain of death,—Exod. xxx. 31—33.—This was *poured* pure, and unadulterated, on his head,—Lev. viii. 12.—The priests of “*the second order*” were only *sprinkled*—they and their garments—with the oil, mixed with the blood of the altar—Lev. viii. 30—Aaron’s sons were perhaps an exception to this—Ex. xxx. 30—Num. iii. 3—as they were designated to *succeed* to the *High Priesthood*; for on that office being conferred on Eleazar, he was not *again* anointed,—Num. xx. 26—28. This difference is probably alluded to by the Psalmist, when he says of Christ, that he was anointed “*with the oil of gladness above his fellows.*”—Ps. xlv. 7.

It may here be noticed, that Saul, the first king, whose family was set aside, was anointed by Samuel with a “*vial*” of apparently common oil,—1 Sam. x. 1—while David, and Solomon, whose descendants filled the throne, were anointed with an “*horn*,” or more plentiful measure of the “*oil out of the Tabernacle*”—1 Sam. xvi. 1, 13—1—Kings i. 39.—From their being thus consecrated, both Priests, and Kings, were called “*the anointed*,”—1 Chron. xvi. 22—1 Sam. xii. 5—and the latter were termed “*the Lord’s anointed.*”—1 Sam. *ibid.*—and 2 Sam. i. 14.

The mode of consecrating by pouring on oil, was very ancient, and applied to other objects; as appears by Jacob anointing the pillar at Bethel,—Gen. xxviii. 18. To this custom St. John seems to allude, 1 John ii. 20, 27—and hence the terms “*MESSIAH*,” or “*CHRIST*,” each word, in Hebrew, and Greek, meaning “*THE ANOINTED.*”—See Ps. lxxxix. 20.

The Levites, though of a *family expressly devoted* to the service of God, did not succeed to their office without due preparation. They were numbered at a month old,—Num. iii. 15—they were admitted to wait on the service of the tabernacle, at twenty-five years of age, which service they were released from at 50, though not entirely from the ministration with their brethren;—Num. viii 24—26—but they were not to carry, and have the superintendence of the Ark till they were thirty,—Num. iv. 3.—They were consecrated by cleansing, and sprinkling; and then, the people putting their hands upon them, as they did upon their offerings, these being in lieu of their first-born who had been spared, they were set before the High-priest and the priests, and offered “*by the High-priest for an offering of the children of Israel*,”—Num. viii. 6—11—being devoted “*as a gift to Aaron and to his sons*,” from God, “*to make an atonement for the children of Israel*,”—v. 19—an “*offering before the Lord*.”—v. 21.

The two chief orders differed also in their garments, which were very costly and magnificent: the High Priest having four, out of the eight, peculiar to himself—the prophetic, אֶפֶד, *Ephod* (*accinxit*) or vest, with its rich, and “*curious girdle*,”—the oracular breast plate, with the twelve precious stones; called אֲוִרִים and תְּמִים, “*URIM and THUMMIM*,” i. e. *light*, or *doctrine*, or *manifestation*; and *perfection*, or *judgment*;—the blue robe, with golden bells, and pomegranates, or balls; by the sounding of which the people had notice of his offering incense, and he himself could not enter the “*Holy of Holies*” without giving this peculiar warning;—and the plate of gold on the forehead, with the words קֹדֶשׁ לַיהוָה, “*HOLINESS TO THE LORD*.” The coat, the girdle, the drawers, and the bonnet, belonged equally to the other Priests, though the latter differed somewhat from the mitre. (See Ex. xxviii. throughout.)

In many other things they also differed:—the High Priest—he “*upon whose head the anointing oil was poured*,”—Lev. xxi. 10—was to marry “*a virgin of his own people*,” and was exempt from, or forbidden to practice the common laws of

mourning, even for a father, or a mother,—Lev. xxi. 1—15.—But the great distinction, was, that while the other priests went every day into the “Sanctuary,” or “Holy,” to burn incense, &c. *he alone* had the privilege of entering the “Holy of Holies,” and performing the peculiar service there.

It was the office of the *priesthood*, in general, to serve at the altar;—to offer the sacrifices;—to instruct, and bless the people;—and to assist in judging, and settling disputes.

The *High-Priest* alone was to enter into the most holy place, once in the year, to make atonement for the sins of the whole people,—Lev. xvi. 34—and to him, when fully habited in the dress prescribed for him, with the “*Urim and Thummim*,” were delivered the oracles of God. He had his assistant, or suffragan; as probably Zadok was to Abiathar, whom he succeeded as High Priest; and Annas to Caiphas.

The office of “*the second order*” was to prepare the sacrifices;—to slay the beasts;—to keep up the sacred fire;—to burn incense;—and dress the lamps. They were divided by David into twenty-four courses, by lot,—1 Chron. xxiv. 5—by which mode also was determined the particular duties of the course; and each course in turn went up to Jerusalem, and served weekly.—The course was called by the name of its chief;—Luke i. 5—who was termed “the Chief Priest” of that rank; see 1 Chron. xxiv. 4—Ezra viii. 24—x. 5;—and this accounts for the mention of a plurality of Chief Priests in the New Testament. The term was sometimes applied to the High Priest also—2 Chron. xix. 11.

The office of the *Levites* was to attend on the Priest,—2 Chron. viii. 14—and perform the inferior offices arising from the service of the Temple; and before the settlement in Canaan their duties were very laborious, as with them was the care of removing the Tabernacle,—each according to his portion,—Lev. iv.—during their journeyings in the wilderness, and they only, were to carry the Ark.—1 Chron. xv. 2.—When these duties were no longer required, from the services being fixed to the Temple at Jerusalem, David established a new

economy among the Levites, and allotted them different offices ; —for of the 38,000 attached to the Temple, “ 24,000 *were to set forward the work of the House of the Lord* ” — “ 6000 *were officers and judges ;* ” — “ 4000 *were porters ; and 4000 praised the Lord with the instruments.* ” — 1 Chron. xxiii. 3—5.

The Levites had no lands allotted to them in the division of Canaan, there being 12 tribes without them, by the *two* sons of Joseph being reckoned instead of their father, but they were supported by offerings to God, — Deut. xviii. 1—5 — and Tithes, — Num. xviii. 21. — There were however 48 cities devoted to them, dispersed amongst all the other tribes, in order that they might everywhere be present to instruct the people in the true worship. — Num. xxxv. 1—8.

It was for murmuring against the ministry which God had thus established, and impiously attempting to break the gradation, and to exercise a power that did not belong to him — being of an inferior order — that Korah the Levite, (with Dathan and Abiram) was destroyed by an awful, and unheard of mode of punishment, — Num. xvi. 1, &c.

After this interposition, God vouchsafed a miraculous decision in favour of Aaron, and his posterity, by the budding of his rod ; which the Lord commanded to be preserved “ for a token against the rebels ” — to “ take away their murmurings that they die not ” — thus confirming his choice of that family to fill the Priesthood, — Num. xvii.

At the time of this establishment the visible Church consisted of one “ great congregation ” only — the children of Israel — and therefore one High Priest, or Bishop, (no Apostles or *messengers* being yet sent to the Gentiles, or surrounding nations,) was sufficient for the peculiar duties of that office. The Priests, and Levites, however, were proportionably more numerous, in order to fulfil the various, and heavy duties laid on them by the ceremonial law. At the return from the Babylonish captivity, there were above 4000 Priests, from four families only, — Ezra, ii. 36 — and in Solomon’s time, the Levites of thirty years of age and upwards, were, alone, no less than

38,000,—1 Chron. xxiii. 3.—Amongst the extraordinary Temple services was the celebration of the following days, or seasons.

1. THE WEEKLY SABBATH, or the day of rest from labour,—Ex. xx. 10—and of assembling in “an holy convocation.”—Lev. xxiii. 3—in remembrance of God’s finishing the work of creation; and of the deliverance from Egyptian bondage. On this day the usual daily sacrifice was doubled,—Num. xxviii. 9—and the words of God’s law were read,—Acts xv. 21.

2. THE FEAST OF THE PASSOVER; a feast most solemnly observed, and with numerous ceremonies,—Ex. xii. 3—28—typical of the state of bondage in Egypt—the sparing of the first born—the state of pilgrimage on earth—the sufferings, and sacrifice of the “LAMB OF GOD,” and the benefits obtained thereby. The feast of *unleavened bread* immediately followed this,—Ex. xii. 18.

3. THE FEAST OF PENTECOST, or “*feast of weeks*,”—Ex. xxxiv. 22—so called because celebrated *fifty* days, or 7 weeks, i. e. a week of weeks, after the Passover.—It was also called “*the feast of harvest*,”—Ex. xxiii. 16—because, according to Mede, the harvest began at the time of the Passover, and ended at Pentecost;—and also “*the day of the first fruits*,”—Num. xxviii. 26—because they then offered “a new meat offering” and “two new loaves,” &c.—Lev. xxiii. 16—21.—The Rabbies call it, “the day of the giving of the Law;” because they conceive that on this day the Law was promulgated from Mount Sinai; and also “the solemn Assembly;” by way of pre-eminence.

4. THE FEAST OF TABERNACLES,—Deut. xvi. 13—a day of rejoicing, celebrated on the 15th day of the 7th month in *booths*; to commemorate their dwelling in tents, or booths, in the wilderness, after their deliverance from Egypt,—Lev. xxiii. 39—43.—See Neh. viii. 15.

5. THE NEW MOON, the beginning of the month,—Num. xxviii. 11—Ps. lxxxix. 3—(which was looked for with great

care and earnestness) celebrated by the blowing of trumpets, —Num. x. 10.

6. THE FEAST OF TRUMPETS, to render more solemn the commemoration of the Sabbatical month, —Lev. xxiii. 24—Num. xxix. 1—and to announce the joyful return from servitude at the expiration of the seven Sabbatical years, —Lev. xxv. 9.

7. THE GREAT DAY OF ATONEMENT, on the 10th day of the 7th month, the day of public humiliation, —Lev. xvi. 29—xxiii. 27—Num. xxix. 7—when the High Priest, (on this day only in the year, —Lev. xvi. 34—entered into the holy place, alone—17—in the dress of his office—4—and made an atonement as well for the holy place, and Tabernacle, defiled by the sins of the people, as for their sins—16, 20—by laying them on the scape goat—21.

These feasts were very solemnly kept, from the evening at sunset, till the following evening, —Lev. xxiii. 5, 32—by a sacred rest—peculiar sacrifices, and offerings—and holy convocations. At three of them—the feasts of the *Passover*, *Pentecost*, and *Tabernacles*, all the males of the children of Israel were to appear personally before the Lord in his Tabernacle, Ex. xxiii. 14, 17—xxxiv. 23—Deut. xvi. 16—during which times a miraculous preservation of their lands and possessions from their enemies was expressly promised them, —Ex. xxxiv. 23, 24—and it does not appear, through the whole Jewish history, that their faith in this promise was ever shaken, or deceived.

When David had it in his heart “to build an HOUSE OF REST for “the Ark,” God permitted him not, because he had been “a man “of war,” and had “shed blood,” —1 Chron. xxviii. 2, 3.—Ps. cxxxii. 1—5.—Nevertheless God approved of his desire, and declared that his son Solomon, (whose name means “*the peaceable*”) should build it, —1 Kings, viii. 18, 19—and even honoured David, by communicating to him the plan on which it should be constructed, —1 Chron. xxviii. 11—19.—David, accordingly, having in contemplation of it dedicated his spoils in war

to the Lord,—2 Sam. viii. 11—prepared materials for the work ;
“ an hundred thousand talents of gold, and a thousand
“ thousand talents of silver ; and of brass and iron without
“ weight” for abundance, with “ timber also, and stone ;”—
1 Chron. xxii. 14—besides “ 3000 talents of gold—of the gold
“ of Ophir—and 7000 talents of refined silver,” of his “ own
“ proper good,” “ to overlay the walls,”—1 Chron. xxix. 4.—
He invited also the chiefs of the people to contribute, and they
gave for the service of the House—“ of gold 5000 talents, and
“ 10,000 drams ; and of silver, 10,000 talents ; and of brass
“ 18,000 talents ; and 100,000 talents of iron,” and “ precious
“ stones also,”—1 Chron. xxix. 6—8.

The plan of the Temple was probably taken from that of the Tabernacle, and its court ; and was communicated also, as that was, by God himself,—1 Chron. xxviii. 11, 12.—The main body of the building was but small, and the great space of ground it covered was principally occupied by the courts, and buildings, subservient to the Gentiles, the Jews, and the Priests. Like the Tabernacle it had strictly two parts, the Holy, and the Holy of Holies, also called the Oracle, because it contained the Ark, and mercy-seat from which God gave his answer to the High Priest. In the Holy, or the Sanctuary were the Altar of Incense—the table of shew-bread, and the golden candlestick.—The division between was a wall or veil, called by St. Paul “ the second veil,”—Heb. ix. 3.

At the entrance into the Temple was a magnificent porch, in which were the two pillars called “ *Jachin*,” and “ *Boaz* ;”—1 Kings, vii. 21—and the court surrounding this building contained the side chambers,—Ezek. xli. 6—in which were deposited the sacred vessels and furniture. These appear to have been built round the body of the Temple like buttresses, in three stages, or stories, one over another. The Temple itself had two stories, the upper one of which, elevated over the side chambers, is supposed to have been devoted to the worship of the laity, and is by some thought to have been the place, where the Holy Ghost descended on the Apostles,—Acts, ii.—In the great court before the porch, devoted exclu-

sively to the service of the Priests, were the Altar of brass, and the brazen sea: and outside of this was the court of the Israelites, having seven gates, one of which, called “the beautiful” is mentioned,—Acts, iii. 2.—Beyond this was another more spacious inclosure called “the court of the Gentiles;” where was “Solomon’s Porch,” or cloister,—*ib.* iii. 11—Jo. x. 23—and in this court were the markets held, that our Lord condemned,—Mark, xi. 15.

The Temple is said to “stand on Mount Sion,” which is a range of hills; and it was on one of these, Mount Moriah, the very hill probably on which Abraham’s typical offering of his son, was directed to be made,—Gen. xxii. 2—and where David offered his sacrifice, when the plague was stayed;—1 Chron. xxi. 26—30—that the building was erected.—But this hill not being large enough on the top to include the whole, it was made out by immense terraces, with flights of stairs, leading up its sides, no less than 608 feet high, to the ground level of the Temple, whose base was about 1100 feet square.

It is not easy to ascertain the dimensions of this edifice; and from what appears in Scripture, its extraordinary value consisted less in size, than in magnificence, for it was but twice the length and breadth of the moveable Tabernacle. Including the massy walls, and partitions, with the porch, the length may be taken at 180 feet;—the breadth, with the side chambers, at 90 feet;—and the height, including the battlements, at 65 feet.—The height of the porch with its battlements was probably 220 feet. Many have doubted whether the dimensions, as given in Scripture, are to be taken according to the common cubit of about $21\frac{3}{4}$ inches;—but in contemplating the size of this House of God, the foundations, and the terraces must not be forgotten, which according to the plans many learned men have given from the scriptural descriptions, were of immense magnitude, and solidity—and these, with the sumptuous manner in which the whole was finished, will better account for the great labour bestowed on the work.

There were employed, of strangers, 80,000 “hewers in the

mountains," and 70,000 "that bare burdens:" and of Israelites, 30,000 artificers, and 3,600 overseers—1 Kings, v. 15—in the whole 183,600 persons; and these were occupied in the preparation, and building, 11 or 12 years.—The materials were so prepared before they were brought to the place, "that there" "was neither hammer, nor axe, nor any tool of iron heard in" "the house, while it was in building"—1 Kings, vi. 7.—The expence of erecting this magnificent fabric was almost incredibly great—the gold and silver only, amounting, it is calculated, to near 1000 millions of pounds sterling—whilst the more inferior metals, with the valuable wood, and stone, and the hire of the workmen, must add a prodigious sum even to this.

When finished it was dedicated by Solomon with great devotion, and solemnity—with a sacrifice of 22,000 oxen, and 120,000 sheep—1 Kings, viii. 63—and the Almighty Jehovah condescended to accept the dedication, and the offering made to him, by consuming the sacrifice with fire from Heaven, and filling this "HOUSE OF GOD" with his Glory—2 Chron. v. 14—vii. 1.

The form of the Temple itself was not unlike that of a modern Church, having its tower at the east end, a body, or middle isle, and the side chambers, or side isles;—the Holy of Holies being in the place of the Chancel, opposite the tower or porch.—The only considerable difference is in the change of aspect;—the Temple porch, or entrance, looking towards the east, for what was *to come*, in "the latter days," when all the types and predictions should be accomplished; while the Christian Tower contemplates the west, or what *is past*,—the fulfilment of all that is written,—the Law and the Prophets.—The one having its Holy of Holies looking towards "Jerusalem" "which is in bondage with her children;"—the other turning its back on this, and regarding only "Jerusalem which is above,"—which "is free," and "the" "Mother of us all."—Gal. iv. 25, 26.

The first form of government among the Israelites was a

Theocracy; God himself—"the Lord of Hosts—the God of "the Armies of Israel"—1 Sam. xvii. 45—condescending to be their head, and encamping in his Tent, or Tabernacle amongst them.

Of the various mercies heaped upon the chosen people, and their rebellious conduct, there is a concise, but striking display, in the Psalms xliv—lxxviii—cv—cvi—cvii—cxiv—cxxxv—and cxxxvi:—and in consequence of their gross ingratitude, only two of the whole number that were 20 years of age when they quitted Egypt—Caleb and Joshua—were permitted to enter the promised land.—Even Moses, the meekest of men, was so provoked by their perverseness, as to speak "unadvisedly with his lips"—Ps. cvi—32, 33—and he and Aaron "trespassed" against God; so that they also came under the prohibition—Deut. xxxii. 49—52.—Num. xx. 24—but the former was blest with a sight of it before he died, from the top of Mount Nebo.—Deut. xxxiv. 4.—Moses was succeeded by Joshua; under whose command the land of Canaan—the promised land—was taken possession of, and the Ark was established in Shiloh—Josh. xviii. 1—where it continued till the death of Eli—a period of above 300 years.

As long as any of the Israelites were living, who had miraculously passed over Jordan, and had witnessed God's visible interference in the conquest of Canaan, the true worship was preserved; but as these things, after the death of Joshua, were forgotten, their descendants fell into open idolatry; marrying into the families of the Canaanites, and worshipping Baalim, and Ashtaroth, and "the Gods of the people that were round about them." In consequence of this, God gave them up a prey to their enemies, who held them in slavery—"and the "highways were unoccupied, and the travellers walked through "byways;" and as often as "they chose new Gods, then was "war in the gates"—there was not "a spear or a shield seen "among 40,000 in Israel"—Judg. v. 6, 8. The Ark of the Covenant was also permitted to be captured, though never to be profaned; the Heathen idols falling down at its pre-

sence, and the people being visited with great plagues—1 Sam. v. 2—12.

When the divine pity was excited, “because of their groanings,” God raised up a succession of Judges, thirteen in number, from Othniel, of the family of Caleb, to Samuel; who defeated their enemies, and gave rest to the land. The Judges exercised the sovereign power about 300 years, somewhat like the Roman dictators, the office being rather of a military, than a civil nature.—Abimilech only was complimented with the title of king, by the Sechemites—Judg. ix. 6.—The supreme authority had generally been possessed by the first born of the families of the Patriarchs, in hereditary succession, but the Judges were raised up by God at his discretion, and appointed by him according to the exigency of the public affairs.

On the termination of this government the Monarchy commenced, which was again hereditary, except in the family of Saul, the first king, whom God set aside for disobeying his commandment, in offering a forbidden sacrifice—1 Sam. xiii. 9—14. Although the people had affronted and rejected God, —1 Sam. viii. 7—by desiring a king before the time of his own appointment, (for a time was to come, when they were to be permitted to have one,—Deut. xvii. 14—) so that he “gave them a king in his anger,” who ruled over them tyrannically, as predicted; and “took him away in his wrath,”—Hosea, xiii. 11—yet he did not withdraw the divine communication from them,—God still dwelt amongst them in his Tabernacle, and his Temple; and frequently raised up a prophet, through whom he more expressly declared his will.

The monarch did not presume to interfere in the priest’s office, till the setting up of idolatrous worship by Jeroboam; though Solomon deposed Abiathar from the High Priesthood:—but this was not on account merely of his conspiracy against him, but in fulfilment of God’s denunciation against the House of Eli, of whom Abiathar was a descendant—and in favour of Zadok, a descendant of Phineas, to whom the covenant of the priesthood seems to have been confirmed,—1 Sam. ii. 27—36—

with—1 Kings, ii. 27—and—Num. xxv. 13.—But whatever was the nature of the government, the nation was still prone to idolatry—worshipping that which was not God—planting “groves,” after the manner of the idolatrous worshippers; adopted originally perhaps from the example of Abraham;—Gen. xxi. 33—making “High places,”—and following all the abominations of the Heathen, from whom they had been so carefully separated. Being therefore abandoned by God, they were frequently vanquished by their enemies, with great slaughter; and even when they were conquerors, their victory became a snare, and the cause of pollution,—2 Chron. xxv. 14, &c.—God, in his just judgment, making the Heathen the instrument of his vengeance.—These evils were aggravated by civil commotions, and rebellions;—by great famines, and various plagues: the crimes of the monarch being punished by awful visitations on the people.

The Monarchy began with Saul, B. C. 1095, and three sovereigns only, Saul, David, and Solomon, reigned over the whole united nation of the Hebrews (a term first given to Abram,—Gen. xiv. 13—either from his ancestor Heber, or as meaning “a stranger.”) For after the death of Solomon, and on the accession of Rehoboam, his son, ten, out of the twelve tribes, separated themselves, and made Jeroboam their king, an officer of Solomon, and to whom the prophet Ahijah had predicted, by the rending of his mantle, that he should reign over the ten tribes,—1 Kings, xi. 26—40.—This portion of the nation, constituting the kingdom of Israel, was immediately plunged into open idolatry, by Jeroboam himself; who, notwithstanding the hand of God was so conspicuous in his elevation, acted under the wicked, and mistaken policy, that if the people were suffered to direct their attention back to the Temple worship, they might return to their allegiance to the kings of Judah.—He, therefore, neglecting the God that dwelt “between the cherubims,” made two golden calves, in conformity to the Egyptian idolatry, and set them up for worship in two distant parts of the kingdom, saying “BEHOLD THY

“ GODS, O, ISRAEL, *which brought thee up out of the land of Egypt,*”—1 Kings, xii. 28—and “ he made a house of high places,” and burnt incense, and ordained him priests of “ the lowest of the people,” “ whosoever would,” which were not of the sons of Levi, “ for the high places, and for the devils, “ and for the calves which he had made,”—1 Kings, xii. 25—33. xiii. 33—2 Chron. xi. 15.—Thus he “ made Israel “ to sin ;” and it “ became sin unto the House of Jeroboam, “ even to cut it off and destroy it”—1 Kings, xiii. 34. xiv. 16.—Some have imagined that these “ golden calves” were, in fact, nothing more than an imitation of the “ Cherubim,” as they are described by Ezekiel, i. 10, &c.—and St. John—Rev. iv. 7—and that he did not thereby institute the worship of false Gods.—If this were the case, then his “ sin” consisted in merely performing an established worship in a place not authorized, and sanctified by God.

The nineteen kings who succeeded to the throne of Israel, were of different families ; and none of them appear to have continued in the true worship, not even Jehu who destroyed the priests and worshippers of Baal.—God, thus provoked, delivered them at different times into the power of the Assyrians ; and at length Shalmaneser took Samaria, their chief city, B. C. 721, and carried away all the people that remained after former conquests, into captivity in Assyria.—Here they still worshipped the false Gods, and becoming mixed with the idolaters, the greater part of the ten tribes ceased to exist as a peculiar people, and as a part of the visible Church of God.

The kings of the house of David, also nineteen in number, reigned over the two tribes of Judah and Benjamin—God giving one tribe to Rehoboam, in order, as he had declared, “ that David “ my Servant may have a light always before me in Jerusalem, the city I have chosen me to put my name there,”—1 Kings, xi. 36.—Of these some were religious, and zealous for the service of the true God, but others of a different character ; who fell into all the abominations of idolatry, and provoked God’s vengeance on the nation ; so that after the reign of

Josiah, one of their most devout kings, but in whose time even, the Book of the Law appears to have been unknown, till found by Hilkiah the High Priest,—2 Chron. xxxiv. 14—22—the nation fell successively under the power of the kings of Egypt, and Babylon; and in the reign of Zedekiah, B. C. 588, Jerusalem was taken by Nebuchadnezzar—the Temple was plundered and burnt, according to the threatening,—2 Chron. vii. 21, 22—and the sacred vessels were removed—the king was made prisoner, and had his eyes put out, and Seraiah, the High Priest, was slain:—while the people were carried away captive, divided into small bodies, and dispersed throughout the Empire of Babylon.

Thus terminated the monarchy, after it had existed somewhat more than 500 years. From this time there was no more an independent sovereign in Judah, and only a shadow of government remained under officers called “princes of the captivity.”—The land continued desolate 70 years, as predicted by the prophet Jeremiah,—2 Chron. xxxvi. 1—21—Jer. xxv. 11, 12—a judgment in consequence, amongst other things, of their neglect of the Sabbatical years, according to the express denunciations against them in—Lev. xxvi. 1, 2, and 33—35, and see Deut. xxviii. 36, and Ezek. xx. 12—24.

It was during this captivity that Daniel predicted the time when MESSIAH should “*be cut off, but not for himself,*” and “the people of the Prince that should come,” should “*destroy the city, and the sanctuary,*”—Daniel, ix. 26.

TABLE IV.
SUCCESSION OF THE HIGH PRIESTHOOD
IN THE LEVITICAL CHURCH;

FROM THE CONSECRATION OF AARON, TO THE CAPTIVITY,—(1 CHRON.
vi. 4—14. EZRA, vii. 1—5. USHER, BEDFORD, &c. &c.)

1. AARON,

Great grandson of Levi;—born, B. C. 1574;—consecrated,
B. C. 1490,—died, B. C. 1452,—aged 122; and in the 38th
year of his priesthood.

[*Nadab* and *Abihu*, his two elder sons, were struck dead for
offering strange fire, B. C. 1490,—the same year they were
consecrated.]

2. ELEAZER, *his Third Son,*

consecrated at the same time as Aaron—invested with the
High Priest's garments, B. C. 1452 — died, B. C. 1406; in
the 46th year of his High Priesthood.

LINE OF ELEAZER.

	Died B. C.	Yrs. of H. Pthood.		Died B. C.	Yrs. of H. Pthood.
3. PHINEAS, <i>his son</i> , the zealous avenger of God's ho- nour, Num. xxv. 6—15, -	1360	46	6. UZZI, <i>his son</i> , -	1227	45
4. ABISHUA, OR ABIEZER, <i>his son</i> , - - -	1317	43	7. ZERAHIAH, <i>his son</i> ; said to be deposed for idolatry, as alone a sufficient cause against the promise made, Num. xxv. 13,	1188	39
5. BUKKI, <i>his son</i> , -	1272	45			

LINE OF ITHAMAR, *Fourth Son of AARON.*

8. ELI, a descendant of Itha- mar. Judge, as well as High Priest, 1 Sam. iv. 18. His family denounced, <i>ibid.</i> ii. 27 —36, - - -	1120	68	[<i>Hophni</i> and <i>Phineas</i> , his sons, priests, both slain in battle in his life- time, B.C. 1120, 1 Sam. ii. 34. iv. 11,]
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	Died B. C.	Yrs of H. Pthod.		Died B. C.	Yrs. of H. Pthod.
9. SAMUEL, a descendant of Aaron, through Korah; also both Judge, and High Priest, 1 Sam. vii. 6. He probably resigned, - - -	1098	22	85 priests, by Saul, <i>ibid.</i> ix. 9—19, - - -	1063	1
10. AHIJAH, son of Ahitub, grandson of Eli, 1 Sam. xiv. 3,	1064	34	12. ABIATHAR, <i>his son</i> , preserved by David, 1 Sam. xxii. 23, according to the prophecy, <i>ib.</i> ii. 33; but afterwards deposed by Solomon, 1 Kings, ii. 27, according to the prophecy against the House of Eli, 1 Sam ii. 31, -	1018	45
11. AHIMELECH, <i>his brother</i> , 1 Sam. xxii. 9, destroyed, with					

LINE OF ELEAZER RESTORED,

according to the promise made to Phineas, Num. xxv. 13.

1 Sam. ii. 35.

13. ZADOK, son of Ahitub, son of Amariah, son of Meraioth, son of Zerahiah, seventh High Priest, lineal descendant of Eleazer; made High Priest by Solomon, 1 Kings, ii. 35,	994	24	this is Zechariah, who was stoned by the people for reproving them, 2 Chron. xxiv. 20, 21.]		
14. AHIMAAZ, <i>his son</i> , -	962	32	18. AMARIAH II. <i>his son</i> ,	815	30
15. AZARIAH, <i>his son</i> , -	909	53	19. AHITUB II, <i>his son</i> ,	777	38
[Here Amariah, according to Bedford, -	895	14]	20. ZADOK II. <i>his son</i> , -	764	13
16. JOHANAN, son of Azariah, (supposed Jehoiada, who died at 130 years old, 2 Chron. xxiv, 15, - - -	846	50	[Here Azariah II. according to Bedford, -	719	45]
17. AZARIAH, <i>his son</i> , "who executed the Priest's office in "the Temple," by withstanding Uzziah the king, when he attempted, himself, to perform that office, 2 Chron. xxvi. 16, —21: see Patrick, 1 Chron. vi. 10, - - -	845	1	21. SHALLUM, son of Zadok II. called MESHULLUM, Neh. xi. 11, - - -	670	49
[According to Bedford,			22. HILKIAH, <i>his son</i> , -	620	50
			23. AZARIAH III. <i>his son</i> ,	600	20
			24. SERAIAH, <i>his son</i> , slain on the taking of Jerusalem by Nebuchadnezzar, -	587	13
			25. JOZEDEK, <i>his son</i> , carried into captivity, where he died.		

As the Scripture seems no where to intend giving an exact list of the succession to the High Priesthood—that in 1 Chron. vi. 8—which is the fullest, being confined to the lineal descendants of Aaron, and some of whom did not fill the office—it is

impossible that a correct one can be formed, for even the Jewish writers do not agree herein. (See 1 Prid. Con. An. B. C. 655.) With respect to the principal list,—1 Chron. vi.—it may be remarked, that none of the family of *Ithamar* are included,—probably because the regular priesthood was promised to the seed of *Phineas*,—Num. xxv. 13.

God's care of his Church seems exemplified by the extraordinary length of time that the High Priests, during this period, continued in their office. The whole 24 in the above Table continued throughout a period of 845 years—which, if two names be abstracted, that occupied the situation only one year each, will give an average of no less than 38 years—a most extraordinary preservation through a succession of 22 lives!

It will be seen by the subsequent Table, (p. 41) that as the Jewish Church declined, a great alteration took place in this respect also—Josephus says, that the number of High Priests from Aaron to Phanias, made “during the war by the seditions,” was 83; of whom 13 were till the building of Solomon's Temple, being 612 years; and 18 till the Captivity, being 466 years; then 15 till the reign of Antiochus Eupator; then from the days of Herod, until the burning of the Temple by Titus, 28 in 107 years; but this gives an average of near 20 years to each, even while the period of the shortest durations is included.

Though the Assyrian and Babylonish captivities took place at different periods, above a century distant, yet they terminated together, as to both Israel and Judah, in the reign of Cyrus, the King of Persia. This monarch had conquered the Assyrians, and Babylonians, and was foretold by name, 200 years before his birth, as one under whom Jerusalem and the Temple should be rebuilt, and the nation restored,—Is. xlv. 28—xlv. 1—4.—By virtue of his decree, the people, to the number of 49,697 persons, consisting of some of all the tribes, though principally of Judah, and Benjamin, and Levi, returned to their own land, B. C. 536—under the command of Zerub-

babel, the grandson of Jehoiakim, their last king, and Jeshua the High Priest: taking back with them the vessels of gold and silver belonging to the service of the Temple, amounting in number to 5400.—Ezra, i. 11.

The foundations of the new Temple were laid with much solemnity, and it was nearly 20 years in building; but many of the “Priests and Levites, and chiefs of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice,” at its inferiority,—Ezra, iii. 12.—This consisted not only in the building, but in the circumstances that characterised it—the vessels were brass, instead of gold; and five things were wanting to it,—the Ark of God,—the Oracle of *Urim* and *Thummim*—the sacred fire, which descended from Heaven, and consumed the burnt offerings at the opening both of the Tabernacle,—Lev. ix. 24—and the Temple of Solomon,—2 Chron. vii. 1—and which never took place in the second Temple,—the *Schechinah*, or glorious presence of God, appearing “between the cherubims”—and the spirit of prophecy.—The glory, however, of this latter house, was greater than the first; as was predicted by the prophet Haggai, ii. 9,—inasmuch as it witnessed our Lord’s personal appearance, and preaching.

For some time after the captivity, Judea was little more than a Persian province, and continued subject to that power above 200 years, but the public worship was maintained with great zeal, under Ezra, a descendant, if not a son, of Seraiah, the last High Priest; who collected the sacred writings into one body; and Nehemiah, his successor: and at this period the government was again sacerdotal, rather than regal.

On the conquest of Persia by Alexander the Great, it fell under his influence, though not subdued by him: God miraculously interposing by a dream, as related by Josephus, in which Jaddua the High Priest appeared to the Conqueror, whilst engaged in the siege of Tyre, and encouraged him to proceed in his attack of Persia, assuring him God was with

him. On which, when the monarch perceived the same person coming out to meet him, and to intercede for Jerusalem, he not only spared the city, but granted them an exemption from tribute every seventh year—the sabbatical year—when they were less capable of bearing this burden.

After the death of Alexander, Judea became subject to either the Egyptian, or Syrian kings, his successors, as the power of each prevailed—at length, in the reign of Antiochus Epiphanes, the eighth of the Syrian kings, B. C. 175 — it fell into a most miserable state of servitude. This was a monster of profanity, lust, and cruelty—he took Jerusalem by storm—put 40,000 of the inhabitants to death, and sold as many more for slaves—he polluted the Holy of Holies, sacrificed a sow on the altar of burnt offerings, and sprinkled the whole Temple with a liquor made of its flesh ; and after having plundered it of the sacred vessels and utensils, valued at 1800 talents of gold, appointed a governor as wicked as himself; and confirmed a sacrilegious High Priest, his creature, in his office.

Not satisfied with this, he issued a decree, that every one under his dominion, should conform to his religion ; but this was resisted by Mattathias, a Priest of Modin, who, zealous for God's service, fell upon the king's messenger, and slew him ; and then retired with his five sons, into the mountains. Soon finding themselves at the head of a considerable army of their countrymen, they attacked their enemies—destroyed their altars, and purging the land of idolatry, restored the true worship.

Mattathias was succeeded by his son, Judas Maccabæus, so called from the initial Hebrew letters of his standard, signifying “ *Lord, who is like unto thee among the mighty!* ”—similar to the S. P. Q. R. of the Romans.—He refurnished the Temple from his spoils, taken in the war—and renewed the public service—and under him, and his successors, of the same family, a feverish state of liberty was enjoyed for near 100 years ; during which the regal dignity was assumed. After this, their civil dissensions afforded the Romans an opportunity of inter-

fering, when Pompey, laying siege to Jerusalem, captured it, and put 12,000 of its inhabitants to the sword.—The conqueror profaned the Temple, by entering into the “Holy of Holies,” but spared its treasures; which were afterwards carried off by the avaricious Crassus, to the amount of £2,000,000 sterling.

Judea then became little better than a province of the Roman empire; and Herod, a stranger, an Idumæan, but who married a descendant of the family of the Maccabees, retained a dependant sovereignty above thirty years. He repaired, or rebuilt the Temple with great magnificence, it occupying the labour of forty-six years,—Jo. ii. 20—but he also erected a Temple which he dedicated to Cæsar, and instituted the Heathen worship. Archelaus, his son and successor, having offended the Romans, was dethroned by them; and the country was afterwards ruled by a Roman governor, who disposed of the Priesthood at his pleasure; and under one of these, Pontius Pilate, our Lord was crucified.

TABLE V.

SUCCESSION OF THE HIGH PRIESTHOOD

FROM THE CAPTIVITY, TO THE BIRTH OF CHRIST. (NEH. xii. 10.

PRIDEAUX, LEWIS, &c.)

LINE OF ELEAZER CONTINUED.

	Died B. C.	Yrs. of H. Pthod.		Died B. C.	Yrs. of H. Pthod.
26. JESHUA, son of Jozedek, born during the Captivity. He, with Zerubbaal, restored the Altar, and re-built the Temple. Ezra, iii. 2, 8. He died, -	483	53	made of him by the Jewish writers, who assert that great alterations took place after his death, in the public service, and the signals of the divine acceptance. He finished what was left undone by Ezra, in settling the canon of Scripture, - - -	292	8
27. JOIAKIM, his son, under whom the Temple was finished,	453	30	[ELEAZER, his brother, succeeded during the minority of Onias, his infant son, and he was succeeded by -	276	16
28. ELIASHIB, his son, profaned the Temple by converting part of it into a chamber for Tobiah, an Ammonite, which Nehemiah restored.—Neh. xiii. 4—9, -	413	40	[MANASSEH, another brother, on whose death,	250	26
29. JOIADA, his son, -	373	40	34. ONIAS II. the son of Simon assumed the office—a very covetous man, who neglected the public affairs for the sake of heaping up money,	217	33
30. JOHANAN, or JONATHAN, his son, slew his brother Jeshua, in the Temple, whom the Persian governor would have made High Priest: for which a tax was laid on the daily sacrifice,	341	32	35. SIMON II. his son. He withstood Ptolemy in his attempt to enter into the Holy of Holies. - -	195	22
31. JADDUA, his son. He met Alexander the Great, on his approach to Jerusalem to destroy it, and obtained his favour. His brother Manasses married the daughter of Sanballet; for which, being expelled the Priesthood, he became High Priest of the Temple at Samaria, - -	321	20	36. ONIAS III. his son; deposed, B. C. 175, and afterwards murdered, for resisting a sacrilegious design on the Temple, - -	171	24
32. ONIAS, his son, -	300	21	[JASON, his brother, intruded himself into the High Priesthood by a		
33. SIMON the Just, his son; most honourable mention is					

	Died B. C.	Yrs. of H. Pthood.		Died B. C.	Yrs. of H. Pthood.
bribe to Antiochus Epphanes; but was himself deposed for a higher bribe given by	172	3	the family of Aaron, but not of the race of High Priests. He con- formed to the Grecian worship, and died a violent death, -	160	3
[ONIAS, his brother, who took the Greek name of <i>Menelaus</i> , and fell into apostacy; selling the golden vessels of the Temple, to raise money for his own pur- poses. Possessing none of the virtues of his predecessors in the of- fice, he himself con- ducted Antiochus Epi- phanes into the Holy of Holies, and connived at the plunder. He was at length put to a vio- lent death, and was succeeded by -	163	9	[ONIAS, son of Onias III., who should have suc- ceeded his father, was an exile in Egypt, where he built a Tem- ple, of which he was made High Priest, and which remained till the destruction of the Tem- ple at Jerusalem.		
[JACIMUS, OR ALCIMUS, of			[According to Josephus B. xx. ch. 11, an inter- val of seven years fol- lowed the death of Jacimus; during which there was no High Priest.		

MACCABÆAN PRIESTS, AND PRINCES.

37. MATTATHIAS, a priest of the course of Jehoiarib, 1 Chron. xxiv. 7; revolted against An- tiochus, and purged the public worship of idolatry, -	166	2	not fighting on the Sabbath, in self-defence; accepted the confirmation of the High Priest's office from Alexander Balas. He was murdered,	144	17
38. JUDAS MACCABÆUS, his son, recovered the Sanctuary; dedicated vessels and utensils from his spoils; and restored the public worship; which continued till the final destruc- tion of the Temple. He first made a league with the Ro- mans; and died nobly in battle, fighting against superior num- bers, - -	161	5	40. SIMON, his brother, as- sumed by unanimous consent, the authorlty of <i>Prince</i> , as well as <i>High Priest</i> . He was mur- dered with two of his sons,	135	9
39. JONATHAN, his brother. He broke through the rule of			41. JOHN HYRCANUS, his son, enlarged his dominions; made proselytes of the Edom- ites; and entered into an alli- ance with Rome: took Sama- ria, and razed the Temple there, - -	107	28

MACCABÆAN KINGS,

either exercising, or conferring on others, the office of High Priest

	Died B. C.	Yrs. of H. Pthood.		Died B. C.	Yrs. of H. Pthood.
42. ARISTOBULUS, <i>his son</i> , assumed the title of <i>King</i> ; murdered his mother, and brothers; and died wretchedly, - -	106	1	him afterwards by Cæsar. He was degraded, - - and murdered B. C. 30.	40	23
43. ALEXANDER JANNÆUS, <i>his brother</i> , slew six thousand of the Jews, who would have prevented his officiating as High Priest, -	79	27	45. ARISTOBULUS, <i>his brother</i> , deposed by Pompey, and afterwards poisoned, -	63	6
[ALEXANDRA, <i>his wife</i> , succeeded; and made			46. ANTIGONUS, <i>his son</i> , deprived by the Romans, and murdered, -	37	4
44. HYRCANUS, <i>his son</i> , High Priest. He resigned the Crown and Priesthood to <i>Aristobulus</i> , <i>his brother</i> , -	69	10	47. HEROD, called " <i>the Great</i> ," an Idumean, married the granddaughter of Hyrcanus; made Aristobulus High Priest; but afterwards murdered him: re-built the Temple, and dedicated it with great pomp. He died miserably,	3	34
-was restored by Pompey on his taking Jerusalem, to the High Priesthood; but not to the Crown; which was given			48. ARCHELAUS, <i>his son</i> , deposed by the Romans, A. D. 8,		11

The sacred office of the High Priesthood was now considered as an object of worldly interest only—was sought by intrigues—and purchased with bribes;—and the reigning Princes conferred it on the most unworthy characters, for the basest of purposes.—The Levitical Church,—polluted and degraded,—was fast mouldering into ruins; and the Jewish economy touched upon its dissolution. Judah “married the “daughter of a strange God.”—Mal. ii. 11.—Her Princes were “like wolves, ravening the prey to shed blood, and to destroy “souls to get dishonest gain.”—Ezek. xxii. 27.—“The heads “judged for reward, and the Priests taught for hire.”—Micah, iii. 11—they “put no difference between the holy, and profane;” and “hid their eyes from the Sabbaths.”—Ezek. xxii. 26.—They “polluted the sanctuary;”—Zeph. iii. 4—and “committed murder by consent.”—Hos. vi. 9.—And thus

while “ the Priests forgot the Law,”—the “ people were destroyed for lack of knowledge.”—Hos. iv. 6—they “ robbed “ God” in the “ tithes, and offerings,” “ even the whole “ nation.”—Mal. iii. 8.—Therefore God “ poured out his indignation upon them, and consumed them with the fire of “ his wrath.”—Ezek. xxii. 31.—*Zion “ was plowed as a field ; “ —Jerusalem became heaps, and the MOUNTAIN OF THE HOUSE, “ as the high places of the forest.”*—Micah, iii. 12.

The House of Israel torn by contending factions, and reduced to the lowest ebb, by internal dissensions, broke out in insurrection against the Roman government. This led to their final overthrow. Vespasian, and his son Titus, besieged, and, after a desperate resistance, took Jerusalem, A. D. 70—when, notwithstanding the express orders, and the care of the latter to the contrary, the Temple was burnt, and utterly destroyed ; so that, in fulfilment of our Lord’s prediction,—Luke, xix. 44—not one stone was left upon another. The conqueror deposited the spoils in the Temple of Peace, at Rome ; and commanded the Jewish tribute of half a shekel, heretofore paid for the support of their Temple, to be paid to the Capitol. The number of prisoners taken during the war amounted to 97,000—and those who perished, were more than a million.

The hierarchy now dissolved,—the government annihilated,—and the people dispersed, and scattered over the face of the earth,—the House of Israel found itself, in fulfilment of prophecies long before pronounced,—Hosea, iii. 4—Deut. xxviii. 37—Jeremiah, xxv. 9. 18—“ *without a king—and without a “ prince—and without a sacrifice—and without an image— “ and without an ephod ;—A “ PERPETUAL DESOLATION,”— “ AN ASTONISHMENT,—A PROVERB,—AND A BYE-WORD AMONG “ ALL NATIONS ;*”—“ AS IT IS AT THIS DAY !”

§VI. On the Origin, &c.

VI. ON THE ORIGIN AND EXTENSION OF IDOLATRY.

HAD not the experience of every age established the fact of the prevalence of idolatrous worship, and every country borne unhappy testimony to its sad influence, when the heart of man, once estranged from God, became “desperately wicked” in the progress of error, the monstrous extent to which the practice was carried, and the abominable rites that have been adopted, would appear altogether incredible. But superstition blended with ignorance had an ample field to indulge in, and was therefore ever multiplying the objects of senseless adoration; and every passion finding a gratification, rather than a restraint, in the speedily complex system, the madness extended itself over as well the most polished nations, as the ruder people, whom they affected to call “barbarians.”

The first deviation from the worship of the true God as practised in Paradise, and communicated through the family of Seth, originated in Chaldea, where lived Terah, the father of Abraham, said to have been a maker of images; and Laban, whose “images” or “Gods,” Rachel purloined. (See *ante* p. 12.) and where was “Babylon the Great, the Mother of Harlots, and abominations of the earth. Rev. xvii. 5.—“Babylon—a golden cup in the Lord’s hand, that made all the earth drunken.” Jer. li. 7.

In the dawning of astronomy, the first study, probably, to which the human mind directed itself in a pastoral age, when the contemplation of the brilliant host of Heaven, opened a boundless field to the imagination, the simple shepherd experienced the natural progress from astonishment to veneration, and was soon led to worship “the creature more than the creator.”

Here was the origin of *Sabism*—the adoration “of a *Host*”—the visible inhabitants of the skies. These soon became the common objects of erroneous piety : and Moses attempts to guard the children of Israel against the widely extending delusion, by reminding them of the invisible God, of whom they “saw no manner of similitude on the day that the Lord spake unto them in Horeb ;” “lest,” says he, “thou lift up thine eyes unto Heaven, and when thou seest the sun, and the moon, and the stars, even all the host of Heaven, shouldst be driven to worship them, and serve them.”—Deut. iv. 15, 19. Job, also, and probably before the time of Moses, notices this species of idolatry as if it were then common,—“If I be held the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the Judge, for I should have denied the God that is above.” Job xxxi. 26—28.

As the knowledge of the true God became weaker, the worship of the creature took a more decided character ; human wisdom exalted itself against the yet imperfect revelation,—a false gratitude directed,—and the stars—the host of heaven yielded their sweet influences to the two greater luminaries of day and night. The Sun, the apparently benevolent author of universal good,—so brilliant in appearance—so regular in his course,—diffusing light and fertility over all countries,—became the universal object of adoration, under the various forms in which national prejudices, and ingenious hypothesis invested it. Thus it was the Osiris of Egypt—the Belus, or Baal, the Chemosh, and the Moloch, of the Chaldeans, Ammonites, Arabians, Moabites and others,—the Mithras of the Persians, the Tammuz or Adonis of the Phœnicians,—the Liber or Dionisius of the Indians,—the Ammon of the Lybians,—the Saturn, the Jupiter, Apollo, Mars, Mercury, Bacchus, Vulcan, Hercules, Esculapius, and Pan, of the Greeks and Romans,—the Belenus of the Gauls—and the Hu of the Druids,—the Vitzliputzli of the Mexicans,—and the Virachoca of the Peruvians.

In fact there is scarcely any nation upon whom this splendid work of almighty power and beneficence, has shone, from the most rude to the most refined, that has not, under some appellation, acknowledged it, as either the ancestor, or the God. Hence the heathen always constructed their temples with the portal towards the east, and to that quarter directed their prayers: a custom which the primitive christians retained, but transferred the object of it; directing their devotion to the Sun of Righteousness, arising “with healing in his wings,” and diffusing spiritual light and salvation.

The milder ruler of the night, considered as “the Queen of Heaven,” Jer. vii. 18, had no less generally its worshippers, who adored it in Egypt as Isis—in Phœnicia as Astarte, or Ashtaroth,—in Persia as Mylitta,—in Greece and Rome as Diana, Juno, Venus, Minerva, Cybele, Ceres, Vesta, Lucina, Urania, Proserpine, and Hecate. And it was from the Sun and Moon being thus invested with male and female characters, in faint analogy to the original pair, whom God made “at the beginning,” “male and female;” that a sexual worship arose, with all its confusions and abominations.—In later times, though the visible rulers of the sky still retained their honours, yet the worship of the whole heaven itself was not forgotten, whence the Grecian and Roman deities Ouranos and Cœlus.

Thus “every nation made Gods of their own, and put them “in the houses of the high places;” abusing the very bounties of God, “according to the multitude of their fruit, they increased their altars.” Hosea, x. 1. “And the men of Babylon “made Succoth-benoth, and the men of Cuth made Nergal, “and the men of Hamath made Ashima, and the Avites made “Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech, and Anammelech, the Gods “of Sepharvaim.” 2. Kings, xvii. 30, 31. To these, Rabshakeh the Assyrian general refers, when he says, “where are “the Gods of Hameth, and of Arpad; where are the Gods of “Sepharvaim, Hena, and Ivah.” 2. Kings, xviii. 34.

Under this infatuation, the Israelites—the chosen people—

themselves sunk, for Ahaziah, King of Israel, as we find, 2. Kings, i. 2, sent to enquire of Baal-zebub, the God of Ekron, whether he should recover of a disease under which he laboured. They were thus accused by their prophets,—“According to the number of thy cities were thy Gods, O Judah, “and according to the number of the streets of Jerusalem, “have ye set up altars to that shameful thing, even altars to “burn incense unto Baal.” Jer. xi. 13. And God said,—“They have forsaken me, and have worshiped Ashtoreth, the “goddess of the Zidonians, Chemosh the god of the Moabites, “and Milcom the god of the children of Ammon, and have “not walked in my ways.” 1. Kings, xi. 33 ; and see Acts, vii. 43 ; Amos, v. 26 ; and He tauntingly refers them to these Gods to save them in their distress. Jer. ii. 28, Deut. xxxii. 37, Judg. x. 14. &c.

How greatly they had “started aside, like a broken bow,” from the worship of the true God, “grieving him with their “hill altars, and provoking him to displeasure with their “images ;”—and how inveterate this habit had become, may be seen in the enumeration of the places and vessels of their worship. 1. Kings, xvi. 32. 2. Kings, xxiii ; the zeal with which they were furnished, and renewed. 2. Kings, xxi. 3, &c. and the number of idol priests,—400 of whom did “eat at Jezabel’s table.” 1. Kings, xviii. 19.—It even seems probable from the vivid allegory of the prophet Ezekiel,—ch. xvi. compared with Baruch, vi. 43,—that they at length gave into the most obscene and profligate rites of the Babylonish mysteries ! The punishments inflicted on them by divine vengeance for these crimes were frequent and awful,—Ex. xxxii. 27. 35. Judg. ii. 11—15 ; iii. 7, 8 ; x. 6, 7 ;—and the tribes of Dan and Ephraim, who were first guilty,—Judg. xvii. 18 ;—are omitted in the enumeration of the one hundred and forty-four thousand sealed. Rev. vii. 5.—

But in the midst of this gross darkness—amid all the wild absurdities of Pagan idolatry—adumbrations are discernible of the leading features of sacred history.—Of the creation of a

world out of chaos,—the egg and the brooding spirit,—the deteriorated ages from gold to iron,—the ten antediluvian generations,—of the corruption and destruction of mankind, and of the re-peopling the earth, by a single family, preserved from the general ruin,—of occurrences so extraordinary, and unlikely to enter into the imagination, traces are to be found in the rude traditions of the most barbarous, as well as in the elegant fables of the most polished people : and amongst the former, names even are frequently distinguishable which the refinements of the latter have obliterated. These are confined to no region,—they are found in the unclassical countries of the north, and in the wilds of America, as well as at Athens, and at Rome.

In Saturn, the father of the Gods, himself the son of Ouranus and Tithea, of Coelus and Terra—the Heaven and the Earth—and living in the golden age of innocence, and also in the Indian Menu, may be recognised the first born of mankind, formed of the dust of the ground, and receiving life from the breath of God. In the sacred Olympus and Parnassus is the fancied seat of the divine council ; “ Let us make man in our image,”—and in accordance with this, perhaps Jupiter was first feigned in human shape :—the Paradise of Eden is seen in the fields of Elysium,—in the garden of the Hesperides, with their golden apples, guarded by a serpent,—in those of Alcinoüs, of Adonis, and of Flora ; and in the Hindoo Ida. And the serpent, the deceiver from the beginning, but probably confounded with the seraphim, has had his frequent worshippers, under a modern as well as ancient character. In representation of the victory originally promised, both Hercules and Vishnu are seen to trample on the snake, which bites their heel. The murder of Abel, and the translation of Enoch, are recorded in the history of the corresponding characters, Hyperion and Hesperus.

In countries where the names of Noah and his family were forgotten,—the deluge of Deucalion—of the head of a new race,—the ark,—in the Egyptian Lotus, in the floating isle of

Delos, and in the Grecian Argo,—and the sacred eight, and the hill of the eight, where the ark rested, are remembered. The Hindoo has his Kalpa, or period of destruction by a flood, and of universal renovation.—The venerable father of the second race has received unconscious honours as the Saturn,—the Neptune,—the Pluto,—the Hermes,—the Bacchus,—the Deucalion, and the Atlas, of classic mythology, as the Babylonian Xisuthris,—the Buddha of India,—the Fo of China,—and the Odin of the north :—while the Dove, the Ark, and the Olive branch—the general emblem of peace and security,—with the inebriety, and the pious sacrifice of the Patriarch,—still continue features of the disfigured history. The three sons of Adam dividing the old world, and the three sons of Noah peopling the new, are found, though with a little confusion of persons, in Jupiter, Neptune, and Pluto, the three sons of Saturn, enjoying a similar partition : and also in the Hindoo Bramah, Vishnu, and Siva ; while he who had witnessed the existence of both worlds, is characterised by the two-faced Janus, looking backwards on the past, and forward to the future.

The building of the Tower of Babel, and the memory of Nimrod, the mighty hunter, or “ warrior against the Lord,” is recorded in the rebellion of the Giants against Jupiter, and the heaping of mount Ossa upon Pelion, in order to scale the walls of Heaven. The ineffable name—יהוה—the tetragrammaton—is discoverable in *Ἰεὺω*, *Zeus*, Jaoh, or Jove ; and the Alleluia in the acclamation *Ἐλελεὺ ἰζ*. The infant Bacchus is represented as exposed in an ark, like Moses :—in the victim Iphigenia, is seen Jephtha’s daughter ;—Samson and Dalilah in Nisus and his daughter ;—and Elijah’s chariot of fire, in Phaeton, but with a more tragic termination.

The Mosaic ceremonies, and the peculiar customs of the Hebrews, are frequently to be traced in the institutions of idolatrous worship. The devoting of the blood, first of animals, and then of human beings, to appease the anger of the offended gods, and the cruel ceremonies of the heathen sacrifice,

may be referred to the intended offering of Abraham, to the primitive offering of Abel, and to “the Lamb slain from the foundation of the world ;” founded on this, the universal conviction, that “without shedding of blood is no remission of sins :” and hence the immolation of the human victim, under an idea that the sacrifice should be of equal worth with the object of the pardon. The hyperbolical and eccentric fables of both the Gothic and the Hindoo mythology, yield sometimes a faint shadow of the sublimest of mysteries. The Mediator bruises the head of the great serpent, and destroys him ; but loses his earthly existence by the poison issuing out of the mouth of his enemy ! And again—the great personified powers of the Almighty,—Bramah, Vishnu, and Siva, are predicted to fall before the devourer Kal, who then shall prey upon himself, and nothing shall remain but Bramah, the Eternal One !

Allegory lent its aid to embellish History, but truth is still to be discovered, though almost suffocated under the thick mantle of poetic obscurity. The Grecian Chronos (Time), devouring his own offspring, was a fit emblem of the power it signified—the universal generator, and destroyer ; and Ceres and Bacchus personified the productions they gave.

The pride of remote ancestry, gratitude to early benefactors,—to the inventors of new arts,—to the teachers of new sciences,—and admiration of the widely devastating conqueror, have afforded a vast field for exaggeration ; and real events have been distorted and enveloped in fable. Hence the early navigator was dignified with wings ; and men, earth-born, are said to have sprung armed out of the ground. Hence the victory of Apollo over the serpent Python, whose bruised head might bear the earliest origin, and refer to a more divine Conqueror. Hence the fable of Dædalus and Icarus,—the labours of Hercules,—and the sacrilegious theft of Prometheus. Hence the innumerable multitudes of tutelary deities,—of sacred animals,—of plants and herbs, beneficial or noxious, propitious or adverse. The first tillers of the ground may be recognised in the persons of Ceres and Triptolemus ;

and the first shepherd became Pan, the god of Shepherds ; Jubal the first musician, was deified under one of the many attributes of Apollo ; Tubal Cain, as Vulcan ; and Noah, the first planter of the Vine, as Bacchus.

Ignorance, in all its varieties, served to swell the mass of absurdity. From an ignorance of navigation sprung the devouring monsters Scylla and Charybdis. Equivocal words became a fertile source of error. Hence the memory of the patriarch Joseph was at length only preserved in the Ox Apis ; Lycaon became a wolf ; and Cyrus, and Romulus, and Remus, from the names of their nurses, were said to be preserved, and nurtured by wild beasts.

The tide of superstition swelled as it rolled on, and the number of deities increased with their votaries. The multiplication was at first most rapid in Egypt, where the doctrine of transmigration, and an hieroglyphic language, gave birth to innumerable strange forms ; and in this country, during even the early stages of the progress, there were 600 different kinds of sacrifices. Athens afterwards was called "the Shop of the Gods ;" and when the absurdity had attained its height, there were no limits whatever to this preposterous superstition.

In the most polished times of Greece and Rome, not only was every virtue and every vice enshrouded in divinity, but every passion and affection of the mind ;—joy and grief,—slighted and mutual love,—pleasure and pain,—imprudence as well as wisdom,—silence and speech,—life and death,—every limb and feature,—every stage of life,—every season of the year,—every disease,—every profession, and every art,—corn in all its different appearances,—horses and oxen,—bees and flies, and ants,—every operation of nature,—and the commonest actions of life,—each had its tutelary deity ; and with its own peculiar rites was the aid of the benevolent implored, or the malice of the ill-omened and revengeful deprecated. Not only did birds, and beasts, and reptiles, and insects, even to the smallest, partake of this perverted worship, but metals and trees, plants, gardens, fields, and fountains ; swords and

spears ; even doors, and keys and hinges, and literally stocks and stones, became objects of this strange mania—so that, according to Varro, their divinities amounted to no fewer than 30,000 : and Pliny remarked that the number of gods might soon exceed that of mortals, when every man could make as many deities as he pleased.

Endeavours were made to classify this host ; and the Romans had therefore their *Dii majorum, et minorum gentium*,—gods of the greater and lesser nations. The former had the exclusive privilege of being represented in gold or silver or ivory, while the latter were frequently rude logs, or shapeless stones. Then followed, the semi-dii, or deified heroes, and celebrated women as well as men. There were Gods common to all nations, as Fortune, Victory, and others : some to all places, as Vesta, the great mother of the Gods : others more attached to particular spots,—as Apollo to Delphos, and Venus to Paphos : hence the *Dii Indigetes*, or *Indigenæ*, local gods. There were also *Dii cabiri*, or associated gods, and the *Dii Pataeci*, or patrons of ships, &c.

So extravagantly were these objects of adoration multiplied, that there were different goddesses to watch over *patrician* and *plebeian* chastity ; and so ready were they to embrace every occasion of extending the limits of this vast PANTHEON, that three statuaries having each made exquisite figures of the Muses, at the time when they were only three in number, the people, in their admiration, adopted the whole, and thus at once created six new deities. As there was a general license, there was neither limit, nor moderation. Not only were departed heroes worshipped, and men illustrious for their services to mankind—not only had the pro-consuls altars erected to them—but every house became a temple ; the wife apotheosised her husband, and the mother her son, a custom noticed in the Book of Wisdom, xiv. 15, 16 ; and there can be little surprise felt that the superstitious Egyptian, and the ignorant Tartar, or Mexican, should worship a man while living, or the impious Caligula desire that divine honours

should be paid to his statue, when the enlightened Cicero himself seriously entertained thoughts of deifying his daughter!

The mind is lost in astonishment at the display of inconsistency and wickedness, in the mythological systems of the most refined heathen nations. To what a point of degradation had the boasted wisdom of philosophy sunk, when divine honours could be paid to beings allowed to be as feeble, as they were flagitious;—whom philosophers could praise, and poets could eulogize! A general profligacy might allow the deification of the dauntless robber, and the savage conqueror; and the infamous amours of Jupiter, the intrigues and adulteries of Venus, and the thefts of Mercury, might be far from revolting to the conscience, because they countenanced the indulgences, of the worshipper. But when with these were intermixed the quarrels and wranglings of their divinities—their griefs and their troubles;—Jupiter driving his colleagues from their ethereal abodes; sometimes punishing his consort, by suspending her by the foot between earth and heaven, and at another time shrinking from her garrulity, and flying from her wrath; the whole host frightened at the monster Typhon, transforming themselves into various animals, and taking refuge on earth, to escape from him, till Jupiter, “the king of gods and men,” could recover himself, and attack him with an adamantine scythe, which however his ignoble adversary wrested from him, and with it deprived him of his legs and arms, one maintaining himself in his disgrace by the labours of the forge, one as a shepherd, and another as a mason; Apollo, Diana, and Cybele, mourning the loss of their favourites;—their worshippers in the mean while insulting their statues, chaining them to their posts, pelting them with stones, and stripping them of their garments;—such a tissue of extravagance and folly as this, fully proves how “their foolish heart was darkened,” how becoming “vain in their imagination,” and “professing themselves to be wise, they became fools, and changed the truth of God into a lie.” “As therefore they did not like to retain God in their knowledge, God

“gave them over to a reprobate mind;” and they not only then were “haters of God—proud boasters—inventors of evil things—without understanding,” but they were also “without natural affection, implacable, unmerciful.” Rom. i. The sacrifice was worthy of the divinity,—disgusting for its obscenity, horrible for its cruelty! “It is a shame” says St. Paul, apparently referring to their mysteries, “even to speak of those things which are done of them in secret.”—Eph. v. 12.

Their festivals, almost as numerous as their gods, were disgraced by scenes of unexampled lasciviousness and debauchery; and a prodigality of blood, so gross and revolting, that nothing but a blind superstition could reconcile. Virtue was outraged, female delicacy was annihilated, and humanity was forgotten! They mangled themselves with knives, and poured out libations of their own blood. Not merely were prisoners taken in war offered in sacrifice,—not merely did armies of gladiators die for public amusement,—but the most noble blood was spilt, and Saturn, in rivalry of Mars, required children of patrician quality! The virgin character was sacrificed at the shrine of the wanton Venus,—boys and girls were whipped to death to please the chaste Diana,—the most frantic ceremonies disgraced the rites of Cybele, the “bona,” the “magna mater,”—drunkenness became a virtue, when practised in honour of Bacchus, being thought but decorous by Plato himself “at the feast of that God who is the giver of wine;—and in the mysteries of Cotytto, the goddess of debauchery, nothing required forgiveness, but virtue, and moderation! Thus “they offered their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters: and the land was defiled with blood. Thus were they stained with their own works: and went a whoring with their own inventions.” Ps. cvi. 37—39.

The infatuation was universal and irresistible. The number, the magnificence, and cost, of their temples and statues, almost exceed credibility,—Of temples, in Rome alone were 420. That of the great “goddess Diana” at Ephesus, was

425 feet long, and 200 feet broad ; and was supported by 127 marble pillars, each 60 feet high, the gift of a king, who offered it as a proof at once of his piety and his magnificence. This prodigious structure was no less than 220 years in building ; and the riches deposited in it were immense, being the offerings of nations. Their statues, of a gigantic size, sometimes near 70 feet high, were composed of the richest materials,—precious stones, gold, and ivory.

When we see a whole people thus enslaved, debased by such a gross and senseless idolatry, when no virtue denounced, no patriotism opposed, the errors that were hurrying them back to more than primeval ignorance, with how little veneration can we regard the exalted sentiments of the philosopher, the brilliant genius of the poet, or the fine taste of the noble patrician.

If a Plato, a Socrates, or a Cicero, did sometimes appear to burst these degrading fetters, and penetrate through the thick darkness that had enveloped the general mind, still the system they built, both of religion and morality, was very defective. They were forced to acknowledge an almost total ignorance of the real attributes of God ; and even the truths they sometime discovered, were delivered with doubt, and blended with error. The sentiments of one philosopher were inconsistent with those of another, and 300 different opinions are reckoned up as to what was man's chief good. In their sublimest strain they speak of " the Gods ;" and on the immortality of the soul, both the sage Socrates, and the enlightened Cicero, would " hope, but could not absolutely affirm."

The state of public morals can hardly excite surprise ; for as it has been asked, what mortal could be pure, with such examples in the gods ? Even Plato, and Socrates, and Cato, allowed of a community of wives.—Self-destruction,—the exposure of children,—and the ill-treatment and murder of slaves, were sanctioned by law. Revenge was esteemed honourable ; theft, and even sacrilege, only dishonourable if detected ; truth was declared not to be venerable if not profitable ;—and the

commission of one crime was frequently considered to be best guarded against by the allowance of another: even incest was justified by the Stoics merely because, according to their sentiments, it had nothing in it contrary to reason. Cicero declares that to find fault with meretricious amours was an unpardonable severity! When, says he, was it not allowed?—when was that which is now lawful not accounted so?

Laws founded on these principles were applauded, as convenient and just! though Plato acknowledged they were fitted rather to make man valiant than good; and indeed to those who were most valiant, were privileges of the most indecent kind allowed, and the greatest freedom from restraint. A love of God, under such a system, was impossible; and the great motive therefore for the love of the brother was unknown. Repentance for sin could, under such a system of religion and morality, be little expected; and in times of public calamity, this was supplied by some trifling ceremony, as the Dictator's driving a nail into a door!

With the Jews alone, the worship of the true God was preserved, guarded from the permanent effects, though not from the errors, of idolatry, by miraculous revelations, and the divine superintendence. Here was the light shining in dark places, till the day dawned, and the day-star arose. In their religion only was to be found a just idea of the great Supreme;—omnipresent though infinite and incomprehensible, —omniscient though invisible,—omnipotent, unchangeable and eternal,—“the same yesterday, to day, and for ever!”

VII. REVELATION OF THE GOSPEL.

THE Roman arms had subjugated the most considerable part of the civilized world; but while the conquerors made some reparation for their violence, by the introduction of the useful arts, which they carried in their train, the very toleration they allowed perpetuated the native superstition, and the accession of their own novel deities increased the general infatuation.

God left not himself, however, entirely without witness. As “the fullness of time” approached when the light of truth should spring up, an obscure glimmering was perceptible even to the heathen world. The prophecies of the coming of Christ were not unknown to it. The sybils echoed them, and the poets made the divine advent their theme. Virgil sung the times when the earth should spontaneously offer a golden produce; when “grapes should hang on the bramble, “and oaks drop honey like the dew;”—when the fondly expected,—“the beloved son of the Gods—the offspring of “Jupiter,” should erase the footsteps of ancient crimes, should redeem the world from fear, and restore the communication between the gods and good men; and thus give cause of joy to all creation! Compare Ps. xcvi. 8, 9. Is. xxxv. 1.—xli. 19. —xlix. 13.—lv. 12, 13. Hosea, ii. 22. Amos, ix. 13. Zech, viii. 12. These sentiments, excited by the language of the Jewish prophets, were strengthened by the very general expectation among the Jews themselves that the appointed time drew nigh. An universal peace seemed fitly to prepare the way for the “Prince of Peace;” and had our Lord appeared on an earthly throne, and wielded a golden sceptre, all expectations would have been realized.

This faint, and star-like glimmering as it were, but partially

relieved the total darkness; and afforded only a crepuscular dawning of celestial light. Darkness still “covered the earth, “and gross darkness the people,” they yet “sat in darkness, “and in the shadow of death,” when suddenly “the day-spring “from on high” appeared, the light sprung up “beautiful “upon the mountains,” the fore-runner, the resplendent veil, of him, who “covers himself with light, as with a garment,”—“the Sun of Righteousness”—rising in mild, but sublime majesty—the lawful object of universal adoration! The shadows of the night fled quickly at his presence, the mists of error, and the dense clouds of ignorance, were absorbed in the splendid illumination, which, with irresistible force and efficacy, poured forth a flood of light that spread over the remotest regions; “shining more and more unto the perfect “day.”

What a triumph for Christianity followed! what a victory for the preachers of the gospel of Christ! While all the wisdom of philosophy, could not remove the most insignificant idol from its pedestal, a few fishermen—the lowest and most despised of men, “the off-scouring of all things,”—preaching that which the world called “foolishness,” promising nothing in this life but mortifications and suffering, in lieu of all that had gratified and enslaved the passions—vanquished the many headed monster, erected the throne of the spotless lamb on the subverted altar of the devil, and placed Christ crucified in the centre of the Capitol! totally annihilating the whole system of idolatry, though supported by deeply rooted habits—by the unrestrained lusts of the rich, and the powerful and inveterate prejudices of the vulgar

Now were the great truths taught and enforced, that though they were that were “called gods—gods many, and lords “many,”—yet “that there is none other God but one”—“the “Father, of whom are all things,”—“and one Lord Jesus “Christ,”—one Mediator—“by whom are all things.”

The scheme of the divine government was unfolded, and just notions given of the attributes of him who governs all things

“ according to the good pleasure of his will :” and though “ clouds and darkness are round about him,” yet “ righteous-
“ ness and judgment are the habitation of his throne.” Ps. xcvi. 2. Though “ men of low degree are vanity, and men “ of high degree a lie,” yet it was “ impossible for God to lie,”—“ He abideth faithful, He cannot deny himself.” The doctrine of a general judgment, and of a future state of retri-
bution, of which the world had before such imperfect notions, was plainly taught ; and the efficacious sacrifice, hitherto enve-
loped in mystery, and degraded by an ignorant and cruel su-
perstition, now fully set forth, by which the promised happiness might be obtained, and the threatened misery escaped.

Thus was life and immortality brought to light through the Gospel,—“ Life eternal,” by a knowledge “ of the only true “ God, and Jesus Christ, whom he hath sent.”

CHAPTER II.

ON THE ECONOMY OF THE CHRISTIAN CHURCH.

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- I. *The Priesthood before it was established in the Tribe of Levi.*—
 II. *The nature of the Call to the Ministry, and the inviolability of the sacred office, under the Levitical Dispensation.*—III. *The same under the Gospel Dispensation.*—IV. *Our Lord's Conduct as to the Levitical Worship.*—V. *The Foundation of the visible Christian Church, and the progressive Establishment of the Christian Hierarchy.*—VI. *The course pursued by the Apostles in this work.*—VII. *On the threefold Order in the Priesthood.*—VIII. *The threefold Christian Order—Bishops—Priests—and Deacons.*—IX. *On the Appellations used in the Apostolic Age.*—X. *Testimony of the Fathers as to the Threefold Order.*—XI. *The Christian Church essentially Episcopal.*—XII. *Conclusion.*

I. *On the Priesthood, before it was established in the
 Tribe of Levi.*

IN the infancy of the visible Church, the several offices of King, Prophet, and Priest, always in existence, were united, and exercised in every family; the two former generally by the head, and the latter probably by the eldest son. The exercise of the supreme authority was the natural right of the primitive Patriarch. Under the second character, Enoch is mentioned by St. Jude, 14; and Noah by St. Peter, 2 Pet. ii. 5; the latter, as the eighth “preacher of righteousness,” denouncing the vengeance that should shortly fall on the wicked.—That the priestly office, as far as there were exclusive duties attached to it, when “men began to call upon the name of the Lord,”—Gen. iv. 26—was the sacred privilege of the first born, appears probable from what took place

after the flood. Both the ancient Jews, and some of the Christian Fathers maintain the opinion, and it is supported by a comparison of Ex. xiii. 12—with xix. 22,—where “Priests” are mentioned before the establishment of the Levitical order; and also of Num. iii. 12, and viii. 16, with Ex. xxiv. 5, where the words “the young men,” who “sacrificed,” are in the Chaldee expressly rendered “the first-born.”

This privilege appears to have been forfeited by Cain, the first of the first born, who “went out from the presence of the “Lord,” Gen. iv. 16—or left the service of his temple; and it was in consequence conferred on the first born of the family of Seth. Hence probably it is, that in a future instance, Esau, in selling his birth right, thus considered as connected with the sacred office, is charged with idolatry, or spiritual whoredom, and is called “a fornicator or profane person.”—Heb. xii. 16;—and the privilege was transferred from him to Jacob. An exclusion also took place, in the case of Reuben, Jacob’s son.

When the wrath of God was poured upon a rebellious world, the church was by this event reduced to eight persons—the family of Noah;—and its limits were confined to the ark. In proportion as the descendants of this family increased, and spread themselves abroad, the divine scheme of ecclesiastical government unfolded itself; chosen persons were more decidedly “separated,” and taken from among men, through whom it pleased God to accept of sacrifice, and to dispense his blessings, and his pardon.

Of these, the first mentioned is Melchizedech, “King of “Salem, and Priest of the most high God;” who, as a type of Christ, was “without father, without mother, without descent—made like unto the Son of God”—“a Priest continually;” and who therefore was in himself an exception to the established rule of the first born. He “met Abraham returning from the slaughter of the Kings, and blessed him; “to whom also Abraham gave a tenth part of all,”—the earnest of the future maintainance of the Priesthood, in the

proportion thus early fixed and established. Heb. vii. 1—10. But the great separation took place some time after this, when the population of the earth had greatly increased, and idolatry became prevalent, so that it was necessary to divide the true worshippers of God, from the surrounding idolatrous nations, and form them into a holy congregation. (See *ante* p. 16).

Then it was that Moses, as God's vicegerent, and under his express direction, consecrated Aaron and his sons, to serve continually and exclusively before the Lord; and here commenced the distinction, never again to be lost, between the stewards and the household;—the labourers and the harvest;—the watchmen and the people;—the spiritual rulers and the ruled;—and all the typical representations, which at length, were realised, in the Christian hierarchy:—the visible Church—(the mystical body of Christ,) experiencing, like the “wisdom and stature” of its divine founder, and the natural bodies of its members, a progressive growth and expansion.

At this age, the ecclesiastical and civil government were separated; the one being allotted to the tribe of Levi, and the other limited to the tribe of Judah, to be kept distinct till again united in the person of Christ, who was of the latter tribe, and made a Priest after the peculiar order of Melchizedech.

Under the Jewish Theocracy, God appointed a succession of prophets as his immediate representatives on earth, of whom the chief was Moses, the type of Christ; (see *ante* p. 18;) and to these was reserved a peculiar power, partaking both of the regal and priestly character, and exercised by them on extraordinary occasions,—even after the Israelites had a king to reign over them, and while the Levitical priesthood was in full efficiency. But these were appointed by an extraordinary call, as in the case of Samuel, who did not receive this call, or take upon him the prophetic office, till after a long course of preparation, for he “ministered before the Lord, being a child,” 1 Samuel, ii. 18; and when he “was established to

“ be a prophet of the Lord, the Lord appeared again in Shiloh :
 “ for the Lord revealed himself to Samuel in Shiloh, by the
 “ word of the Lord.” 1 Sam. iii. 20, 21. These holy men,
 “ sons,” or “ children, of the Prophets,” were ordained, we
 may presume, by imposition of hands, after “ the Spirit” of
 God was given, or a divine call to the office, as was the case
 with Joshua,—Num. xxvii. 18, 23,—who became in con-
 sequence of such ceremony, “ full of the spirit of wisdom.”
 Deut. xxxiv. 9. Others were, in like manner, designated to
 extraordinary missions; and when sacrifice was offered by men
 thus specially appointed, the assumption of the priestly office,
 for such a purpose, was warranted by the prophetic cha-
 racter; that, at once, proving the exception and the authority.

Thus are the outlines of the Church discoverable, however
 faintly, in its infant state as it was established in Paradise—as
 it sojourned in the Wilderness—and as it was for a time settled
 in, and confined to the land, of Canaan—the typical promised
 land; until in the fulness of time, “ the place of the tent was
 “ enlarged, and the cords lengthened,” Is. liv. 2, so that it
 prepared to extend over the whole earth, “ as the waters
 “ cover the sea.” Hab. ii. 14.

II. *The nature of the Call to the Ministry; and the inviolability of the sacred office under the Levitical Dispensation.*

However the sacred office of the Priesthood might, in an
 earlier state of the Church, have been infringed on, or have
 been subjected to circumstances then peculiar to it, the records
 of its subsequent history afford decisive evidence, that from the
 period when an exclusive order was established by the sepa-
 ration of the tribe of Levi, and their solemn consecration,—
 See *ante* p. [20—[23—no one presumed to take upon himself
 unauthorized, the sacred character—no man could with inno-
 cence or impunity “ take this honour unto himself till called

“ of God, as was Aaron ;” Heb. v. 4, 5. This was by an outward call, and a visible institution ; for when God himself gave the charge to Aaron and his sons, after their consecration by Moses, and after the solemn confirmation of their appointment by the punishment of the presumptuous Korah, and the miraculous budding of Aaron’s rod, He confined the office and the duties of the Priesthood expressly to that tribe, declaring, “ I have given your Priest’s office unto you as a service of gift,”—according to my own pleasure ; and “ the stranger that cometh nigh,”—that presumes to interfere,—“ shall be put to death.” Num. xviii. 7, for “ thy Thummim and thy Urim are of the Holy One.” Deut. xxxiii. 8.

Their office it was to “ teach the children of Israel all the statutes which the Lord had spoken unto them by the hand of Moses.” Lev. x. 11. “ For the Priest’s lips should keep knowledge, and they should seek the law at his mouth.” Mal. ii. 7. It is said—Ex. xxviii. 41,—“ that they may minister *unto me* in the Priest’s office ;” now the Rabbins assert that the word *ל*, “ unto me,” imports a perpetual institution—a thing firmly established for ever ; and as the Levitical Priesthood is no more, it may be considered as applying to the established Christian Priesthood which has succeeded it.

All intrusion into the sacred office, or infringement on it, was thus forbidden, and followed by a peculiar visitation—either by a death, not “ the common death of all men,” as in the case of Korah and the conspirators, Num. xvi. 29—33— or by the horrible disease of leprosy in its most inveterate state, “ white as snow,” and incurable but by divine power. Matt. xi. 5. Luke xvii. 13. 2 Kings v. 3. And this was considered as a kind of death, since all intercourse with the world was cut off, Luke xvii. 12. With this punishment was the sin of Miriam, the sister of Aaron, visited ; who said, “ Hath the Lord indeed spoken only by Moses ? Hath he not spoken also by us ?” Num. xii. 2, 10—12.

The same punishment was inflicted on the King, Uzziah, who being “ strong, his heart was lifted up to his destruction,

“ for he transgressed against the Lord his God, and went into
 “ the temple of the Lord, to burn incense upon the altar of
 “ incense. And Azariah the Priest went in after him, and
 “ with him fourscore Priests of the Lord, that were valiant
 “ men : and they withstood Uzziah the King, and said unto
 “ him—It appertaineth not unto thee, Uzziah, to burn incense
 “ unto the Lord, but to the Priests, the sons of Aaron, that are
 “ consecrated to burn incense ; Go out of the sanctuary ! for
 “ thou hast trespassed, neither shall it be for thine honour from
 “ the Lord God.” 2 Chron. xxvi. 16—18. And he was struck
 with leprosy, and “ cut off from the house of the Lord,”—and
 counted a leper until the day of his death,—*ver.* 21.

The kingdom also was rent from Saul—when it would have
 been “ established for ever,”—on his presuming to offer a
 sacrifice without waiting for Samuel—the Prophet—(see *ante*
p. 63,) who had declared that *he* would come and make the
 offering—the King thus unwarrantably assuming to himself to
 act in the Priest’s office. 1 Sam. x. 8, and xiii. 13, 14.

But the strongest cases are those of Korah, and of Uzzah—
 and of Nadab and Abihu:—all, themselves, of the sacred
 order, and each of whose peculiar functions were guarded
 against intrusion. Korah, not content with the duties and
 privileges of his office,—the ministering to the Priests,—Num.
 iii. 6,—and under pretence of equal holiness,—xvi. 3,—aspired
 to the Priest’s office,—xvi. 10,—and was swallowed up alive
 with his rebellious companions, Dathan and Abiram ; the Lord
 “ making a new thing” in order to mark this arrogant intru-
 sion with his signal vengeance ; and directing “ the censers of
 “ these sinners against their own souls,” to be made into
 broad plates for the altar ; “ to be a memorial unto the chil-
 “ dren of Israel, that no stranger, which is not of the seed of
 “ Aaron, come near to offer incense before the Lord ; that he
 “ be not as Korah and as his company.”—xvi. 40. Not resting
 the matter here, the Lord, at the same time, confirmed the
 authority he had vested in the house of Aaron, by the miracu-
 lous budding of his rod, which rod—ever flourishing—was

also directed to be preserved as “a token against the rebels,” xvii. 1—10, and the Apostle, St. Jude, refers, in his General Epistle to all Christians, to both the crime and the punishment, as incurred and inflicted even in the times of the Christian Priesthood.

Uzzah—also a Levite—was punished for a mistaken zeal only, in putting forth his hand to support the ark of God, which it was not lawful for any but the Priests to touch, or even to look at without a covering :—Num. iv. 15, 20—though he did this from an apprehension, that through the stumbling of the oxen—1 Chron. xiii. 9—the sacred load was about to fall ; “and the anger of the Lord was kindled against Uzzah, “and God smote him there for his error, and there he died “by the ark of God.” 2 Sam. vi. 6, 7. ; a visitation which made even David afraid, “and he said, how shall the ark of the “Lord come to me” ib. vi. 9.

Nadab and Abihu were of the second order of Priests, the sons of Aaron himself,—who presuming to set up their own opinions against the wisdom and commandment of God, and to burn their incense with common, instead of the sacred, fire, intrenching too, probably, on the High Priest’s peculiar office, —Lev. ix. 7—were destroyed by an appropriate punishment. “There went out fire from the Lord, and devoured them, and “they died before the Lord.” Lev. x. 2. This event was also marked with attending circumstances of God’s wrath—as in similar cases. Aaron, the unhappy father, though thus awfully and suddenly deprived of his sons, was forbidden with his family to grieve for them, “lest,” says Moses, “you die, and “lest wrath come upon all the people : but let your brethren, “the whole house of Israel, bewail the burning which the “Lord hath kindled :” Lev. x. 6, and “this is it,” says he, “that the Lord spake, saying, I will be sanctified in them “that come nigh me, and before all the people I will be glo- “rified. And Aaron held his peace.” Lev. x. 3. He thus acknowledged the enormity of the crime, and justified the severity of the punishment.

The preparation common before entering upon any sacred

office, as well as that of the Aaronical Priesthood, may be seen in the instances of Moses, who fasted 40 days and 40 nights while he was receiving instructions from God respecting that establishment:—of Elijah, who fasted the same time, after which the Lord communed with him in the “still small voice,” 1 Kings xix. 8—12.:—of John the Baptist who lived a life of retirement and mortification in the wilderness, before “the word of the Lord came to him;”—and of our Lord himself, who also fasted in the Wilderness a like period of 40 days and 40 nights.

Jeroboam’s conduct in making Priests of those who “were not of the sons of Levi,” “became sin” to his house, “even to cut it off, and to destroy it from off the face of the earth.” 1 Kings xii. 31. xiii. 33, 34—and Abijah, the son of Rehoboam, makes this an express cause of confidence in his war against Jeroboam, “Have ye not,” says he, “cast out the Priests of the Lord, the sons of Aaron, and the Levites, and have made you Priests after the manner of the nations of other lands?—But as for us, the Lord is our God, and we have not forsaken him; and the Priests which minister unto the Lord are the sons of Aaron, and the Levites wait upon their business.”—“We keep the charge of the Lord our God, but ye have forsaken him; and behold God himself is with us for our Captain: and his priests with sounding trumpets to cry alarm against you.”—“Then the men of Judah gave a shout; and as the men of Judah shouted, it came to pass that God smote Jeroboam,”—“and the Lord struck him, and he died.” 2 Chron. xiii. 9—20.

The sentiments entertained by the people of Israel—the chosen people—the sacred character with which the regularly ordained Priest was invested, may be gathered from the story of Micah the Ephramite. Living at the time affairs were in their most unsettled state, and when “there was no king in Israel, but every man did that which was right in his own eyes,” and being desirous to preserve some form of public worship in his family,—for it appears that he adored the true God, Judg. xvii. 3—13,—this man made an image, and a

house of Gods (*Elohim*), and an ephod, and teraphim; and consecrated one of his sons, probably his first-born, as his Priest: but afterwards meeting with a sojourning Levite, he said, "Dwell with me, and be unto me a father, and a Priest:" and when the stranger acceded to this, Micah exclaimed, "Now know I that the Lord will do me good, seeing I have "a Levite to my Priest." *ver.* 4—13. This establishment was not ineffectual; for when the Danites, being in search of an inheritance, unexpectedly recognized this Levite, and desired him to "ask counsel of God," a satisfactory answer was given; and in consequence they were induced to carry away the image and the ephod, &c. together with the Priest, and establish them in their own inheritance; where they remained "until the day of the captivity of the land"—"all the time that the "house of God was in Shiloh." *Judg.* xviii. 5, 30, 31.

A remarkable contrast to this is the case of Gideon.—He, too, "made an ephod" of the spoils taken in war, and established a place of worship;—but he had no Priest; and it "became a snare unto Gideon and to his house." *Judg.* viii. 27. There is reason for believing that this establishment also was for the worship of the true God, for in a subsequent passage, it is said, "that as soon as Gideon was dead, the children of Israel turned again, and went a whoring after "Baalim, and made Baal-Berith their God. And the children of Israel remembered not the Lord their God, who had "delivered them out of the hands of all their enemies on "every side: neither shewed they kindness to the house of "Jerubbaal, namely Gideon, according to all the goodness "which he had showed unto Israel." *Judg.* viii. 33—35. Gideon himself "died in a good old age," leaving a numerous issue. The snare, therefore, thus occasioned to him and his house, was probably his having the service of the "Ephod" performed by persons not duly qualified and commissioned for the office.

III. *The nature of the Call to the Ministry, and the inviolability of the sacred office—under the Gospel Dispensation.*

THUS it clearly appears from the earliest revelation, and according to the firmly established economy of the Priesthood, that no one was to run except he was sent,—no stranger to intermeddle with sacred things; “neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.” Num. xviii. 22. And there seems little reason for supposing that the dispensation as to this point has been disannulled, or that this economy has undergone any essential change. The declaration of the Apostle St. Paul—himself “called to be an Apostle, separated unto the Gospel of God.”—Rom i. 1.—“not of men, neither by man, but by Jesus Christ.” Gal. i. 1.—“through the will of God.”—1 Cor. i. 1.—“ordained a preacher, and an Apostle, (I speak the truth,” says he, “in Christ and lie not,) a teacher of the Gentiles.”—1 Tim. ii. 7.—his declaration, that “no man taketh this honour unto himself, but he that is called of God as was Aaron.” Heb. v. 4. see Ex. xxx. 30, refers evidently to the Christian, as well as to the Levitical Priesthood: and if the commission of the immediate forerunner of Christ be considered—if the pattern our Lord has proposed to us, both in his own waiting for an actual call and his solemnly delegating to his successors—the Apostles—the commission he had himself received from God—be of any weight—the important axiom seems as much applicable to the state of the Christian Church as it shall be to the end of the world, as to its state or form at any period of its existence. As long as the Christian minister is an ambassador from God, who shall venture to act in this responsible and honourable office uncalled and uncommissioned?—and if all are ambassadors, to whom shall they be sent?

“No man,” then, “taketh this honour unto himself, but

“ he that is called of God, as was Aaron.”—No man—nor prophet—nor angel—nor Christ himself—“ the head of the Church—nor his Apostles and Disciples—nor any of their successors in the ministry!—John the Baptist—declared by our Lord to be “ more than a prophet,” and than whom there had not “ risen a greater born of women,” Matt. xi. 9, 11.—a Priest of the house of Aaron—specially predicted and appointed to be the messenger of Christ near 400 years before He appeared on earth.—Mal. iii. 1. “ a man sent from God,”—sent to baptize our Lord,—even he acted not until, after a life of abstinence and preparation, “ the word of the Lord came to him in the wilderness,” Luke iii. 2. Jo. i. 33, and see Jer. i. 2, 4. Ezek. vi. 1, &c. nor did he assume to himself a character beyond his appointment. Luke iii. 15, 16. The angels have their missions; they run not unless they are “ sent;”—they are “ all ministering spirits, sent forth to minister for them who shall be heirs of salvation ” Heb. i. 14. See the case of the Angel Gabriel, Luke i. 19, 26, and see also, Acts xii. 11. Rev. i. 1. v. 6. xxii. 6.

Christ, the “ Lord of all,” “ the Shepherd and Bishop of our souls” and the express “ head over all things to the Church, which is his body, the fulness of him that filleth all in all.” Eph. i. 22, 23.—to whom God gave not “ the Spirit by measure”—“ for in him dwelleth all the fulness of the godhead bodily”—Col. ii. 9.—even “ Christ glorified not himself to be made an High Priest,” but was glorified of him—the same who had “ called” and “ appointed,” named and constituted him. Heb. v. 10. iii. 2, and had said, “ Thou art my Son, to-day have I begotten thee.” “ Thou art a Priest for ever after the order of Melchizedech ” Heb. v. 5, 6. Though long expected, and thus solemnly designated to a peculiar Priesthood, our Lord entered not on the evangelical office, till, having attained the age of 30 years, the time when the Levites took on themselves the full discharge of their duties, he received baptism from John; as he declared, “ it becometh us to fulfil all righteousness.” Matt. iii. 15. Then did he

receive the holy unction—"the oil of gladness above his fellows." Ps. xlv. 7, a custom that had ceased amongst the Jews since the Babylonian captivity, but which was always before used in the ordination, or appointment of those who did not succeed to their office by natural descent—and this, whether it was kingly, as in the case of Saul, David, and Jehu; or priestly, as in that of Aaron; or prophetical, as that of Elisha. His mission also was published by a visible appearance of the Holy Ghost, and an audible voice from heaven; when, as St. Peter says, "God anointed Jesus of Nazareth with the Holy Ghost and with power" Acts x. 38. Thus as Aaron, the great Jewish High Priest, was washed with water, and anointed with oil, at his consecration, Ex. xxix. 4—7, so Christ was consecrated an High Priest, by being likewise baptized, or washed, and anointed with the Holy Spirit resting visibly upon him, as predicted. After this our Lord fasted 40 days and 40 nights, as Moses did before he received his commission, and then, and only "from that time, Jesus began "to preach" the gospel of the kingdom of heaven, Matt. iv. 17, and to "manifest forth his glory." Jo. ii. 11.

Our Lord afterwards refers to his being sent for this purpose, and to the work which was given him to do; Jo xii. 49. xvii. 3, and extends the argument to those whom he also was sending. "He that receiveth you, receiveth me; and he that "receiveth me, receiveth him that sent me" Matt. x. 40.—"and he that despiseth you, despiseth me; and he that "despiseth me, despiseth him that sent me." Luke x. 16.

A super-eminent instance is this, and of infinite weight, as our blessed Lord, besides a singular personal holiness, and sufficiency, acted under a peculiar priesthood, unlike, and independent of, the Aaronical Priesthood, and the office of which he might have assumed without any ceremonies analogous to what had been before practised; but in this, as "the "High Priest of our profession,"—"he was faithful to him "that appointed him." Heb. iii. 1, 2.

The Apostles, chosen by our Lord out of his Disciples,

when he had “called unto him whom he would,”—Mark iii. 13,—and after he had “continued all night in prayer to God,”—Luke vi. 12, 13,—acted likewise under an express commission, and well-defined limits. Christ “ordained Twelve, that they should be with him, and that he might send them forth,” Mark iii. 14, and he “commanded them” to go, and “preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils;” apprizing them fully as to the difficulties of their task, and encouraging them with the promise of eternal life; but limiting their present exertions “to the lost sheep of the house of Israel.” Matt. x. 5—42. “And the Apostles, when they were returned, told him all that they had done.” Luke ix. 10.

After this, he “appointed other Seventy also,”—ministers of an inferior order, and on a still more confined mission, to preach in the places which he himself meant to visit; and they likewise returned and gave him an account of their success. Luke x. 1—17.

A serious attention to these circumstances will lead to a due estimate of the marked terms of reprobation, in which our Lord speaks of those who assumed to themselves the character of a shepherd, or pastor, without being lawfully appointed, or entering in at the right door. As he was himself “the way” to the Father, to whom none could come but by him,—Jo. xiv. 6.—so was he also the only intermediate way to the ministry, through which the doctrine of salvation should be preached; for “as the law was given by Moses,” so “grace and truth came by Jesus Christ.” Jo. i. 17.—“He that entereth not by the door into the sheep fold,” says he,—he that is not “called of God as was Aaron”—not appointed as I have been,—“but clambereth up some other way,”—thus attempting to glorify himself,—“the same is a thief and a robber.” But he that “entereth in by the door”—he that is sent by me, as I am sent by my Father—he is a rightful shepherd—he “is the shepherd of the sheep.”—“A stranger will they not follow,

“but will flee from him, for they know not the voice of strangers.” Jo. x. 1, 2, 5.

Previous to the Apostles and Disciples being invested with their full powers, they continued some time in a state of preparation by constant attendance on our Lord, having “the mysteries of the kingdom of God” explained to them, which were only spoken to others in parables.—Luke viii. 10,—As the time for his departure drew near, Christ gave to the Twelve, they alone being present at the institution of the Lord’s Supper, or Christian Passover, more particular instructions, Jo. xiii. xvi.—“I have given unto them,” says he, in his address to the Father, “the words which thou gavest me.” Jo. xvi. 8,—concluding with the sublime and affectionate prayer for them recorded by St. John, ch. xvii.

After the crucifixion, when all things were accomplished, and our Lord’s visible ministry on earth had ceased, he transferred to the Apostles the commission he had received; “as thou hast sent me into the world, even so have I also sent them into the world.” Jo. xvii. 18. “As my Father hath sent me, even so send I you.” Jo. xx. 21, and gave them, probably by imposition of hands—this most ancient as well as apostolic custom—the solemn investiture of those powers which they were to execute, and transmit through a line of chosen successors to the end of time.

So Paul and Barnabas who were added to the Apostles—they, after being called to the work, and while “they ministered to the Lord, and fasted,” were directed to be separated, and consecrated, expressly by the Holy Ghost,—Acts xiii. 2,—which was done by fasting, and prayer, and imposition of hands. But even after this, when preparing to go where God did not send them,—“to preach the word in Asia,”—they “were forbidden of the Holy Ghost;” and assaying “to go into Bythinia,—the Spirit suffered them not.” Acts xvi. 7. But when they were “sent forth by the Holy Ghost,” in the direction appointed, they “departed,” xiii. 4. xxii. 21. In other instances, too, the Spirit gives directions; as in the case

of Philip instructing the Eunuch, Acts viii. 29. ; in the case of St. Peter, xi. 12. xx. 28, &c.

The divine commission is acknowledged by evil spirits, according to the promises given,—Luke ix. 1. x. 17. “Jesus “I know,” said the demon, “and Paul I know,—but who “are ye?” Acts xix. 15.

St. Jude speaks of men who had crept unawares into the Church,—of “filthy dreamers,” “despising dominion, and “speaking evil of dignities ;” men who “perished in the gain-“saying,” or should perish according to the contradiction, or rebellion, “of Korah.” These were probably the false teachers mentioned by St. Peter. St. John also notices with reprobation, the case of Diotrephes—3 Jo. 9.—who “loved to have “the pre-eminence in the Church ;” being probably one of an inferior order, and indulging the same presumptuous notions.

IV. *On our Lord's Conduct as to the Levitical Worship.*

THE Levitical Priesthood was not abrogated by the exercise of our Lord's ministry. Daniel prophesied, “He shall confirm the covenant with many for one week,”—ix. 27,—and Christ himself recognised the efficacy of the temple worship,—the sanctity of the building,—and the respect due to its Officers.

The Holy Child was circumcised, and then brought by his mother to Jerusalem, and presented to the Lord, according to the law.—Luke ii. 21—24.—Gen. xvii. 10. Acts vii. 8. Lev. xii. 5—8. And the very first public appearance of the Saviour was in the Temple, when he was only twelve years of age. On this occasion, he answered with an exclamation of surprise to his enquiring parents, who were astonished to find him there, “how is it that ye sought me? wist ye not that I must “be about my Father's business?” or, according to the Syriac version, “in my Father's house?”—Luke ii. 49.—one of the

principal scenes of my mission. In that year the sceptre may be considered as having departed from Judah, for the son of Herod was deposed by the Roman Emperor; but the Levitical Priesthood still continued in the tribe of Levi.

It was our Lord's custom to attend the worship of the Synagogue, and join in its service. Luke iv. 16, Jo. vi. 59. In the Temple he "daily taught the people," Matt. xxvi. 55, &c. Luke xx. 1, and disputed with the unbelieving Scribes and Pharisees; but in all this he deviated not from the accustomed service, nor gave occasion of offence, for "the chief Priests and the Scribes, and the chief of the people sought to destroy him, and could not find what they might do." Luke xix. 47, 48; and therefore though "all were astonished," yet it was only "at the gracious words which proceeded out of his mouth." Matt. xiii. 54. Luke iv. 22.

The public reading of the Scriptures made a part of the Synagogue service, though it does not appear to have been enjoined by Moses; but our Lord readily yielded to this ordinance, as he found it established,—Luke iv. 17, and see xiii. 10;—and his example was followed by his successors the Apostles. Col. iv. 16.

He shewed, too, such zeal for the honour of the Temple, that on his first celebration of the Passover there, finding that a custom which Moses himself had instituted—Deut. xiv. 24—26—had been greatly abused, he considered the sacred place as profaned by it, and drove out all the traffickers therein, Jo. ii. 13—17; and when in the last year of his ministry he found the practice revived, he acted with still greater energy, exclaiming indignantly, "ye have made this house of prayer"—"a den of thieves." Matt. xxi. 13; and he would not then even "suffer that any man should carry any vessel through the Temple." Mark xi. 16. In these transactions our Lord refers to the prophecies of Isaiah and Jeremiah, that this house should be called "the house of prayer for all people;" and, through the prophet Malachi, he allows this Temple to be his own,—"the Lord whom ye seek shall suddenly come to his

“ Temple.” Mal. iii. 1. His conduct on these occasions was so remarkable, that it satisfied his disciples of the fulfilment of the prophecy of David,—“ the zeal of thine house hath eaten me up.” Ps. lxxix. 9. Jo. ii. 17. Rom. xv. 3.

He appeared in the Temple on another remarkable occasion, the feast of tabernacles, “ in the last day of the feast,” Jo. vii. 37, 40, and was recognized as the prophet that should come;—and again at the feast of the dedication of the Temple, instituted by the Maccabees. His conduct in private agreed with this.—When “ he went out into a mountain to pray, and “ continued all night,” Luke vi. 12, it is probable this was in one of the Jewish *Proseuchas*, or oratories, which were common in Judea: one of which is also meant, Acts xvi. 13, by the place “ where prayer was wont to be made.”

Our Lord recognized the authority of the Priesthood; for when he healed the lepers he commanded them to go, and shew themselves to the Priest, and make the offering appointed by Moses. Matt. viii. 4, &c. Lev. xiv. 2—11. And although the office of the High Priest had been now so much degraded, yet our Lord acknowledged its existence and authority, by commanding his disciples to observe the directions of those who yet “ sat in Moses’s seat.” Matt. xxiii. 2, 3. When he was himself adjured by the High Priest, he gave him an answer, though he had been silent to the questions of King Herod, and Pontius Pilate, the Roman Governor. The High Priest, too, even to this time, had the gift of prophecy. Jo. xi. 51.

Nor did our Lord make any alteration in the Jewish form of public worship; for not only he himself attended the Synagogue service, going “ about all the cities and villages, “ teaching in their Synagogues, and preaching the Gospel of the kingdom,” Matt. ix. 35; forming no new church or society in opposition thereto, but the Apostles, after his ascension, did so likewise, being “ continually, and daily in the Temple,” —Luke xxiv. 53. Acts v. 42—at the usual hours of prayer, iii. 1, taking part in the service, “ and preaching the word of “ God in the Synagogues of the Jews.” Acts xiii. 5.

They, also, like their Master, were cautious of innovating on the public forms of worship, and did not therefore celebrate the Eucharist in the Temple, but from house to house,—Acts ii. 42, 46,—because in that, though an old ceremony, as the feast of the Passover, a material change had been expressly made by our Lord himself. It is worthy of note, that St. Paul, the extraordinary Apostle appointed by our Lord, also attended the Sabbath-day service of the Synagogue, and preached therein—Acts xiii. 14, 15, 42, 44—and that although he was on a certain occasion carried away by a holy zeal, or by inspiration, to denounce the High Priest, yet he recovered himself, and acknowledged the sanctity of the yet existing office, by quoting from the law, “Thou shalt not speak evil of the ruler “of thy people.” Acts xxiii. 5. This was near thirty years after our Lord’s crucifixion ; although, long ere this, a congregation of Christians termed “the Church,” had been formed both at Jerusalem, Acts viii. 1 ; at Antioch, xiii. 1 ; and throughout Judea, Galilee, and Samaria, ix. 31.

V. On the Foundation of the visible Christian Church, and the progressive Establishment of the Christian Hierarchy.

THIS reverence for the Temple service, and for the existing Priesthood, together with our Lord’s conduct in laying the platform of the threefold Christian order amongst the first acts of his ministry, evidently prove that no essential change in the economy of the Church was about to take place ; but that on the approaching destruction of the Temple—the tearing asunder of the vail, and the breaking down the partition wall between Jew and Gentile,—the Levitical Priesthood was to cease as to its typical nature only ; and that in all its essentials,—as an order separated for the due performance of the sacred worship of the sanctuary,—it was to be succeeded and replaced by the Christian hierarchy.

When the Mosaic dispensation was announced, and the great barriers between the clergy and laity were placed, never afterwards to be thrown down, the whole scheme settled in the divine council for the restoration of lost man, with a service, at first typical, and then commemorative, was communicated by God to Moses, as his servant. This is referred to by St. Paul, as the words spoken by the divine mouth,—“ For see “ (saith he,) that thou make all things according to the pattern “ shewed to thee in the Mount.” Heb. viii. 5, and therefore it seems to be, that Christ, who was from the beginning “ the “ Head of his Church,” the builder of his own house—Heb. iii,—still proceeded according to this pattern. In establishing his Church, therefore, on earth, by his own personal authority, our Lord did not infringe on the Aaronical Priesthood, while that retained an appearance of efficiency ; diminished, indeed, as it was, having long declined in independence and purity,—the type becoming weaker as “ the times of refreshing” approached.

The Christian and Jewish Churches, then, do not essentially differ,—they are but different appearances of the Church of Christ, existing from the foundation of the world, and planted on earth, for the purpose of human redemption. The Jewish dispensation was the infancy of the Christian, and the Christian is the full growth and perfection of the Jewish ; Isaiah prophesied of the Gentiles, “ I will take of them for “ Priests and for Levites, saith the Lord.” lxvi. 21. Justin Martyr says,—the law is the gospel predicted,—the gospel is the law fulfilled ;—and therefore notwithstanding the changes from a typical and formal, to a real and spiritual, service, many of the old materials remain. Thus baptism was substituted for circumcision, without which no one should yet be admitted into the Church ;—the ceremony of the Eucharist was ordained in lieu of that of the Passover ;—the Christian Sabbath made a change in the day, but did not abrogate the Jewish Sabbath ;—the Lord’s Prayer was constructed on forms of devotion in use in the Jewish Church ;—and although Christ freed his Church from the ceremonial bondage with

which it was enslaved, yet the essential parts of the ministerial offices still remained, and the threefold order in the Priesthood retained the form, while it realized the types, of the hierarchy laid down in indelible characters in the original plan of the Church.

Our Lord has an evident reference to this, when he declares that the Apostles shall sit on twelve thrones, judging the twelve tribes of Israel, as the twelve parts of the Christian Church; and the numbers of the redeemed that are sealed, are mentioned as belonging to the families of the Jewish patriarchs. St. Paul speaks of the Gentile converts being grafted into the Jewish Church: and the city of the Christian Church in heaven, is called "the New Jerusalem." Rev. iii. 12. xxi. 2. Gal. iv. 26.

On this ground only can we understand the often quoted declaration of him who was peculiarly the Apostle of the Gentiles, "that no man taketh this honour unto himself, but "he that was called of God, as was Aaron;" for how could he, of all others, have thus adduced the call to the Levitical Priesthood, had he not regarded the Jewish and Christian Churches, not as two different dispensations, but as a continuation of the single Church of God, in which salvation was to be announced by those acting under the divine institution—men lawfully ordained—invested with the only legitimate commission, and with privileges and powers to be transmitted and perpetuated till "all should come in the unity of the faith,"—"unto the measure of the stature of the fulness of Christ." Eph. iv. 13. Indeed in the epistles of St. Paul,—particularly those to Timothy, and Titus, and that to the Hebrews, the most important information as to the order and government of the Church, and the inviolability and sacred characters of the Christian ministry, may be discovered, though incidentally: for it must be considered, that the Apostles exhibited generally by their actions what was capable of explanation by these—the external order of the Church, and of the Priesthood;—while their writings were devoted to those subjects—the

doctrines of faith and holiness—which could be effectually enforced only by these general addresses.

It may be presumed that a much greater opposition would have been made to the preaching of the Gospel, than was actually made, if the advocates for the Jewish customs had not discovered in it much of the ceremonial form, as well as the fundamental truths of the religion which they considered to be the religion of God, and which was announced by him with such awful solemnities from Mount Sinai ; and had they not recognised in our Lord the prophet foretold by Moses, who should be like unto himself. Deut. xviii. 18. Their ideas received much countenance from the writings of the Apostles. Here, too, the Epistle to the Hebrews affords abundant matter as to doctrine :—and as to a continuance of the established orders of the Priesthood, the allusion of St. Jude to the case of Korah, and the remark that some of the members of the Christian Church were actually in danger of the same crime, and the same punishment, is decisive. The Jews of the present day—the remnant yet to be brought into “ the one fold “ under one shepherd,”—do actually make an objection to the want of a formal publication of that which they consider as peculiarly the Christian dispensation ; when, if the veil were removed from their eyes, they would perceive, that the Christian Church was so essentially included in the first pattern of things, that no re-promulgation was needed.

The analogy is striking, between the number of the Apostles chosen by our Lord, and the twelve patriarchs and twelve princes of the tribes of Israel—Num. i. 16, and between the seventy disciples, and the seventy elders of Israel—Num. xi. 16,—and an affinity is discoverable even beyond the existence of the Church on earth ; for the twelve Apostles, as we find, are destined hereafter to be the judges of the twelve tribes ;—Matt. xix. 28.—and the gates and foundations in the heavenly kingdom to bear the names of these corresponding pillars of the Church,—the one of the twelve tribes,—Rev. xxi. 12. Ezek. xlviii. 31,—and the other of the twelve Apostles,—

Rev. xxi. 14. Eph. ii. 20,—while the “four-and-twenty elders” seem to represent the chief priests—the heads of the twenty-four courses in the second order of the Jewish Priesthood. 1 Chron. xxiv. Rev. iv. 4. Thus an essential connexion is kept up from the earliest appearance of the Church militant on earth, to the everlasting establishment of the Church triumphant in heaven.

Notwithstanding, therefore, that our Lord, as the acknowledged Head of his Church, might have instituted an entirely new Economy, looking to no previous pattern, yet he clearly did not do so, but as St. Paul expresses it, was faithful as a “son over his own house,”—Heb. iii. 6,—succeeding to an established inheritance, and acting according to the unvarying integrity of the divine wisdom. That this should fully appear, and that the affairs of the Church should never be unsettled in so important a point, he chose to continue the threefold order, as by the original pattern delivered from the Mount, it had been irreversibly fixed,—fixed, not after any, the fairest scheme of human wisdom, but according to the infinite wisdom and foreknowledge of him that is all in all,—for “he that built all things is God.”—Heb. iii. 4.—Here then is a fabrick not to be levelled by the hand of man; an institution not to be remodelled according to human prejudice or caprice;—a system not to be changed by any less authority than that which originally planned it.

On the identity between the Jewish and Christian Churches the writings of the early Christian fathers are very full. They argue that the gospel is not spoken of as a new design, but that it is in reality more ancient than the law; as all the holy men from the beginning could have been saved by this alone. The allusions to the Jewish economy as explanatory of the Christian, made by Clement, Ignatius, Cyprian, Justin Martyr, and even the prejudiced Jerome, and Tertullian, are frequent and unequivocal. Jerome intimates that Bishops, Priests, and Deacons may now assume that authority in the Church, which Aaron and his sons, and the Levites, had before; and that the Apostles, in establishing their government in the New

Testament, had respect to that which was in the Old, as far as concerned the essential parts of that Priesthood.

A preparation for, rather than an actual establishment of, the Christian hierarchy, while the Jewish economy was in existence, is seen in our Lord's conduct throughout: and, first, in the calling of the Apostles; for although these were to be the foundation of the gospel Church, of which Christ was the corner stone—Eph. ii. 20,—yet they were not all appointed at one time, nor were their full powers at once committed to them. Four were first called—Matt. iv. 18, 21,—and then before others were added, Jesus went about all Galilee, and Decapolis, and Jerusalem, Judea, and beyond Jordan,—*ib.* 23, 25. Mark i. 16—21.—teaching in the synagogues, and preaching the Gospel;—giving, at one discourse, the comprehensive Sermon on the Mount. He then called Matthew,—Matt. ix. 9,—and afterwards the others, x. 1. Mark iii. &c. and it appears that before the separation of *the twelve* actually took place, our Lord had many disciples, from amongst whom they were selected. Luke vi. 13.

These twelve continued with Christ, receiving his instructions, and living with one common purse, Jo. xii. 6. xiii. 29.—and afterwards he “began to send them forth,” by two and two, to preach the Gospel, confining their mission to the Jews, who might be, as it were, a connecting medium between the law and the gospel, they being already in possession of evidence on which their own faith might be confirmed, and the conversion of the Gentiles subsequently grounded. Matt. x. 5, 6. Mark vi. 7. After fulfilling their mission, the Apostles returned to him, and “told him all that they had done,” Luke ix. 10, and it does not appear that they ever again left him on any like occasion.

The same circumstances occurred with respect to the seventy disciples, whom our Lord appointed, and sent out also, two and two, but with a still more limited commission, it being confined to the places where he himself was about to follow, Luke x. 1; and they also on their return reported their

success, *ver.* 17. The commissions of both the Apostles and Disciples were, therefore, at first only of a temporary nature, and they seem afterwards to have employed themselves at intervals in their usual occupations. See Jo. xxi. 3.

Thus early, then, was there a subordination amongst the ministers of the Christian Church, in strict similitude to the Jewish economy, and here was the foundation laid of the three-fold Christian order, which should in due time succeed to the Levitical Priesthood,—our Lord himself, as the High Priest, being the first branch, and during his continuance on earth, the Apostles and the Disciples—*the Twelve and the Seventy*—the other two branches. A gradation in rank, in powers, and privileges running throughout the whole.

When our Lord was preparing for his great sacrifice, and for his departure from the world, his instructions to the Apostles became more particular. Having before spoken to “them in proverbs,” he now spoke to them “plainly,”—Jo. xvi. 25, 29,—and instructed them both as to their duties, and the opposition they were to encounter. But the episcopal authority was not delegated to them till after his resurrection, our Lord retaining in himself the peculiar powers of the first order till his last interview previous to his ascension into heaven; and even after this, he joined in the appointment of one to fill up the number of *the Twelve*; subsequently adding St. Paul, the extraordinary Apostle to the Gentiles.

Immediately after the crucifixion, Christ appeared to two of the Disciples, who were astonished and confounded at the extraordinary events which had just taken place, and “expounded to them in the Scriptures the things concerning himself.” Luke xxiv. 27. Afterwards he appeared to *the eleven*,—Judas having lost *his* Bishoprick,—and confirming their faith by his bodily appearance, and his arguments, “he opened their understanding that they might understand the Scriptures,” and the necessity of his sacrifice; “and that repentance and remission of sins should be preached in his name, beginning at Jerusalem;” in which place he directed them to tarry

till they should receive "the promise of the Father," and "be
"endued with power from on high." Luke xxiv. 44—49.
Then declaring "as my Father sent me, even so send I you,"
"he breathed on them," as a substitution of the holy unction
with which Aaron was consecrated, and said, "Receive ye
"the Holy Ghost:" "whosoever sins ye remit, they are
"remitted unto them: and whosoever sins ye retain, they
"are retained;" and many other things he did which are not
written. Jo. xx. 22—30. At this interview Thomas was not
present.

Christ again shewed himself to several of the Apostles,
amongst whom Thomas now was, at the sea of Tiberias, and
prepared them, by an affecting address to St. Peter, for the
charge he was about to commit to them. Jo. xxi. Afterwards
he appeared to many believers,—at one time to above 500,
1 Cor. xv. 6. and at the expiration of 40 days, during which
he gave particular "commandments unto the Apostles whom
"he had chosen"—"speaking of the things pertaining to the
"kingdom of God,"—Acts i. 2, 3,—he met them in a moun-
tain in Galilee before appointed,—Matt. xxvi. 32. Mark xvi.
7,—they being assembled at Jerusalem, preparing for the
feast of Pentecost,—and there solemnly announced his all-
mighty power, and gave them his final charge. "All power is
"given unto me in heaven and in earth." Matt. xxviii. 18.
"Go ye, therefore, into all the world, and preach the Gospel
"to every creature, making disciples in all nations, baptizing
"them in the name of the Father, and of the Son, and of the
"Holy Ghost, teaching them to observe all things whatsoever
"I have commanded you: he that believeth and is baptized,
"shall be saved, but he that believeth not, shall be damned—
"and, lo, I am with you alway, even unto the end of the
"world. Amen." Matt. xxviii. 18—20. Mark xvi. 15, 16.
Then "he lift up his hands and blessed them, and was received
"up into heaven, and sat on the right hand of God." Luke
xxiv. 50, 51. Mark xvi. 19. "Angels, and authorities, and
"powers, being made subject unto him." 1 Pet. iii. 22.

The commission, thus delivered, still required ratification, and the Apostles were therefore directed not to depart from Jerusalem till they were baptized by the Holy Ghost; which took place, with the miraculous vision of the tongues of fire, on the day of Pentecost following, when three thousand persons were immediately added to the Church, by the preaching of St. Peter; “and the Lord added to the Church daily”—brought within the pale of the then existing true Church—“such as should be saved.” Acts ii. 47.

To *the eleven* only, collected for the express purpose at the place appointed after the institution of the last supper—Mark xiv. 28,—was the power committed which our Lord received from God, and which power, when these, the first Bishops, had disappeared from the earth, their successors were to enjoy, and perpetuate to the end of time.

Will it be argued that as Christ made all his followers “Kings and Priests unto God the Father,”—Rev. i. 6. v. 10, —as all Christians form “a holy—a royal Priesthood,”—1 Pet. ii. 5, 9,—the reasoning as to the Levitical Priesthood does not apply? It may be answered—if this description is to be understood literally, and should allow an infringement on the *priestly* office, it would allow equally an assumption of the *kingly* office. That it is meant merely to imply a general holiness, is clear from a similar passage in the Old Testament,—Ex. xix. 6,—where God declared that the children of Israel should in like manner be a “kingdom of Priests,” although one tribe was exclusively selected for the Priesthood, and any interference therein was so repeatedly forbidden, and punished.

Many instances proving the efficacy and the necessity of the Gospel Priesthood might be given. An angel of God was sent to Cornelius, not himself to reveal the Gospel, but to instruct him how he might receive it through the ministry of St. Peter, Acts x. A divine revelation was not vouchsafed immediately to the Ethiopian eunuch, but Philip was sent, by an angel, to baptize and instruct him, Acts viii. And in the extraordinary case of St. Paul, to whom our Lord was pleased

miraculously to appear, even he was only to be admitted into the Church by the ministry of Ananias, a disciple, by some supposed one of "the Seventy,"—Acts, ix.

Thus it does not appear to have been any part of the divine scheme that men should "hear without a preacher;" and how shall any venture "to preach," or expect success, "except they be sent:"—Rom. x. 15,—how, except acting under the sanction of the Holy Spirit, in the mode he has chosen, should they be skilled to distinguish; and to distribute "milk" to "babes," and "strong meat to them that are of full age."—1 Cor. iii. 2, Heb. v. 13, 14,—or to avoid giving "that which is holy unto the dogs;" and casting "pearls before swine?" Matt. vii. 6. St. Paul notices "false Apostles, deceitful workers, transforming themselves into the Apostles of Christ;" but, "no marvel," says he, "for even Satan transforms himself into an angel of light, therefore it is no great thing if his ministers also should be transformed as the ministers of righteousness; whose end shall be according to their works."—2 Cor. xi. 13—15.

VI. *The course pursued by the Apostles in settling the Christian Church.*

THE commission of the Apostles being sealed to them by the miraculous descent of the Holy Ghost at Jerusalem, at which place the visible Christian Church was to have its commencement,—Luke, xxiv. 47,—they now dispersed themselves for the accomplishment of the object of it, and went about preaching the Gospel, establishing Churches, settling ministers therein, and confirming the converts made by them; occasionally meeting together, and communicating the success of their ministry,—Acts, xv. 6.

In this work they attached to themselves certain disciples, after the pattern of our Lord, and according to a custom which prevailed from the earliest times,—for Joshua was the

“minister” of Moses,—Ex. xxiv. 13,—and Elisha left his father and family, and “ministered” unto Elijah,—1 Kings, xix. 21.—Some of these, as their names are recorded, were Timothy and Titus, Mark, Luke, Erastus, Aristarchus, Demas, Epaphroditus, Silvanus, Andronicus, Tychicus, and others—see Acts, xx. 4, &c.—men worthy of the calling,—Rom. xvi. 7—2 Cor. viii. 23, Phil. ii. 25, Col. iv. 7. These they took with them on their journeyings, as companions, and helpers of their labours,—as St. Paul declares of Timothy “as a son with the father he hath served with me in the Gospel,”—Phil. ii. 22,—frequently detaching them on distant missions,—Acts, xix. 22. 1 Cor. iv. 17, xvi. 10. 2 Cor. ix. 3. Phil. ii. 19—22, 25. 1 Thess. iii. 2,—in perfect conformity with the practice of their Lord, to whom they themselves also had been companions, and ministers.

The things these disciples learnt from such opportunities, those amongst them who afterwards succeeded to the first order, as did Timothy, Titus, Epaphroditus, and others, were, in analogy to the plan adopted by Christ with respect to his disciples, to teach, and to “commit to faithful men, who “should be able to teach others also.”—2 Tim. ii. 2,—and this in succession to the end of time; as St. Paul must have meant, when he said, “I charge thee,—keep this commandment without spot, unrebukable, *until the appearing of our Lord Jesus Christ*,”—1 Tim. vi. 14.

As they made converts, the Apostles solemnly ordained “Elders in every Church,” with prayer and fasting,—Acts, xiv. 23,—and with imposition of hands,—1 Tim. v. 22,—and invested them with the ordinary powers of the ministry. Then, “commending them to the Lord,” they left them at their posts; occasionally, however, revisiting them, and confirming the converts that were made in such places; as it is recorded of St. Paul, that he “went through Syria and Cilicia *confirming* the Churches,”—Acts, xv. 36, 41,—and see xiv. 21,—xviii. 23, &c.—These ministers, thus first ordained, though frequently termed “Overseers,” or “Bishops,” in a general

sense, can be considered only as of the *second order*; for although they were intrusted, during the temporary absence of an Apostle, and before a Bishop, properly so called, was placed over them, with a certain kind of superintendence or oversight, this was rather of a pastoral nature,—to feed the flock,—and was confined to the particular Church in which they were immediately placed,”—Acts, xx. 28.—Hence it is that mention is so frequently made of “the Apostles and Elders,” and particularly at Jerusalem, where probably many of the former, or the first order, frequently met in the intervals of their missions,—Acts. xv. 4, 6, 22, 23. xvi. 4,—and we find St. James, the Bishop of Jerusalem, speaking of his elders or Presbyters,—James, v. 14,—and St. Peter giving instructions to his;—1 Pet. v. 1—5,—and both directing the obedience of their flocks to them.

The ministers of the second order were multiplied according to the addition of new Churches; and as these became individually enlarged, and the duties arising within them, and the funds for their support, increased, others of the *third order* were appointed, in order to assist in the inferior offices of the Priesthood, as the Levites did in the Aaronical Hierarchy; and for these offices they were also prepared by imposition of hands, and by the communication of the Holy Spirit.—Acts, vi. 3—6.

The principal attention of this class was at first directed to the maintenance of the widows, and the poor; and hence they were appropriately termed “Deacons,” or Ministers; but they were soon employed to take a higher part in the ministry,—baptizing, and preaching the Gospel,—or sharing with each of the other orders in the general “work of an Evangelist,”—2 Tim. iv. 5. 1 Cor. ix. 16.—This fully appears in the case of two of them—Philip,—Acts, viii. 5—13—and Stephen—vi. 8, 14, &c.—and to these powers Ignatius refers when he says, that the Deacons, “being the Ministers of the mysteries of Jesus Christ,” are not mere “Ministers of meats, and cups, but of “the Church of God,” and that therefore they should have like reverence as the others. It seems not improbable that through

the preaching and the exertions of the first ordained of these, a secession began from the Levitical Priesthood; for it is noticed immediately after their appointment, that “a great company of the Priests were obedient to the faith.”—Acts, vi. 7.

Whenever new converts were made the Apostles confirmed them by the imposition of their hands, and thus imparted to them the Holy Ghost, as is seen in the case of the Samaritans converted and baptized by Philip; to confirm whom Peter and John were expressly sent by the body of the Apostles assembled in Jerusalem,—Acts, viii. 5, 14—17—and also of the Ephesian converts confirmed by St. Paul.—Acts, xix. 6.

The Apostles thus retained the characteristic powers of the first order,—Ordination—Confirmation—and the government of the Church,—in their own hands; and therefore it is probable that at this period none of the Churches had an establishment of the three orders. In those first planted there might not be any even of the second order, since St. Paul lays it down that no “novice”—no one recently brought to the faith—should be received,—1 Tim. iii. 6—and therefore the Apostle,—“the father in Christ Jesus who had begotten them through the Gospel,”—1 Cor. iv. 15—probably himself performed the offices of the ministry.

Where the converts were few, a single Presbyter, or a Deacon was sufficient; and under some peculiar circumstances,—where the exercise of the powers of the first order was requisite—where there was a total want of persons fit for the second order, or for other local reasons, a Bishop, or member of the first order, with attendant Deacons, was found convenient. This, according to the opinion of Epiphanius, was the case at Philippi; for he says expressly, that where, through a scarcity of believers, there were not found persons to be made *Presbyters*, there *the Bishop* alone ministered; but that there never could be a Bishop without a Deacon, as his attendant. But, if on the other hand, the word “Bishops” in the passage—Phil. i. 1—means the members of the *second*

order (see *post*, Sec. 7) then, as the Epistle addressed to them was sent by Epaphroditus their Bishop, properly so called, this was a diocese fully furnished with the *three orders*. St. Ambrose indeed, in translating this passage, somewhat inverts the words, and makes the address, “from Paul and Timothy, with the Bishops and Deacons, to all the Saints at Philippi.” In the case of the original Church itself, at Jerusalem, it does not certainly appear whether the Presbyters, or the seven Deacons, were first appointed.

As time elapsed and the particular Churches increased, more Elders were ordained, probably one to a city if it was small, or, in the larger cities, a congregation of Presbyters was appointed,—over whom was set a Bishop—a member of the superior order—whose council they formed, as was the case with St. James and his Presbyters, at Jerusalem,—Acts, xxi. 18. To these were added a proportionate number of Deacons, or members of the third order, as their services became necessary. Sometimes it occurred that the Bishop was called out of his diocese by an Apostle, to assist in particular emergencies; as is seen with respect to Epaphroditus, Bishop of Philippi, who was at Rome with St. Paul when he addressed his Epistle to that province; and then the temporary government was exercised by the Presbyters.

The mode and extent of the ordinations at this period, are very slightly touched on, but that they were now frequently occurring, and as occasions required, may be gathered from many parts of the sacred history. The “servants of the Church,”—“helpers” of the Apostles—and “fellow workers”—mentioned by name in Rom. xvi.—Col. iv. &c.—and the “12 disciples” noticed Acts, xix—who “spake with tongues” and prophesied,” after they had received the Holy Ghost, and the imposition of St. Paul’s hands,—together with “the brethren”—“messengers of the Churches,”—2 Cor. viii. 23—contradistinguished from “the Saints,” and “the Prophets,” 1 Cor. xiv. 29—and those referred to as “labouring among,”

1 Thess. v. 12—and “ruling over,”—Heb. xiii. 17,—were probably all of them members of the ecclesiastical order.

If the Apostles have not given in detail the plan of a regular ecclesiastical government, it may be explained on two grounds;—*first*, in regard to the nature of their immediate occupations, and their great labours in preaching, and propagating the Gospel doctrines, to distant nations; which, together with their working for their maintenance,—St. Paul’s own hands “ministering unto his necessities,”—Acts, xx. 34,—cost them “labours” most “abundant;” and too much occupied their time to admit of either of them taking upon himself to compose a formal history. For it may be here remarked that even the History of St. Luke—“the Acts of the Apostles”—considering that it contains the transactions of the Church during nearly 30 years of its most important state, is very concise; and it may be imagined how much is left unsaid by all the sacred writers, from the remarkable passage in St. John’s Gospel as to the acts of our Saviour,—Jo. xxi. 25.—though those are narrated by four several Evangelists, of which he was the last. And *secondly*, from the Apostles being probably satisfied that their own practice, which naturally became interwoven with the constitution of the Church, would preclude misconception on the subject.

The succession of the members of the first order, in whom the Apostolic or episcopal government was vested, and the subordination of the second order—which subordination was almost even without question, for 1600 years after the death of the Apostles, afford no slight proof that a more perfect draught of the Christian Church drawn up in writing was not a matter of absolute necessity.

Their Epistles, it is evident, were written without study, and as occasions called for them; and as they were addressed generally to those who were either blinded with perverted truths, as the Jews, or deeply engulfed in idolatry, as the Heathen, the establishment of sound doctrine was naturally

the leading object. Their silence as to the substitution of the Christian Sabbath—as to infant Baptism—the building of Churches—the form of public worship—and even, partially, of their ordaining Elders, for they speak of this but once,—with other things that might be enumerated,—things which were to be taught by example rather than by precept—sufficiently proves this. Their actions—being under the direction of the Holy Spirit—these, as far as we can ascertain them, must establish the model for perpetual observance.

For the better accomplishment of the objects of their mission the Apostles divided their work; for James and Peter, and John, more particularly took upon themselves the care of the Jewish proselytes, or “the circumcision,” and Paul and Barnabas of the Heathen.—Rom. xv. 20—28.—Gal. ii. 7—9. i. 18, &c.—1 Pet. i. 1.—St. Luke seems to refer to this when he speaks of the “Bishoprick” of Judas; and St. Paul makes a difference in his Epistles to the Churches he had himself planted, and those to others, asserting over the former a greater authority. Thus, to the Corinthians he says, “As my beloved
“ sons I warn you; for though you have ten thousand instruc-
“ tors in Christ, yet have ye not many fathers; for in Christ
“ Jesus I have begotten you through the Gospel.”—1 Cor. iv. 14, 15.—And again, “If I be not an Apostle unto others, yet
“ doubtless I am to you, for the seal of my Apostleship are ye
“ in the Lord,”—ix. 2,—and see iii. 2,—xvi. 8, 9,—1 Thess. ii. 11,—He concludes, also, to the Thessalonians, “If any man
“ obey not our word by this Epistle, note that man, and have
“ no company with him.”—2 Thess. iii. 14.

It is recorded that St. Peter preached to the Jews dispersed in Pontus, Galatia, Bithynia, Cappadocia, &c.—St. Andrew to the Scythians;—St. Bartholomew to the Indians;—St. Thomas to the Parthians;—St. Matthew to the Persians;—St. Simon to the Africans;—St. Philip in Phrygia;—and St. John in Lesser Asia;—St. Paul also in many of these places, and, as it is supposed, in Spain, Gaul, and Britain. Thus was the prophecy fulfilled, that God would “enlarge

“ Japheth and that he should dwell in the tents of Shem.”—
Gen. ix. 27.

When the converts to Christianity were greatly increased, and the Apostles had established Churches throughout all Judea, and Galilee, and Samaria; in Macedonia, in Phrygia, and Galatia; throughout all Asia, and into Ethiopia,—Acts, ix. 31,—and “ in the uttermost part of the earth,”—i. 8,—and had “ delivered them” the instructions “ and decrees that were “ ordained of the Apostles and Elders,”—the two superior orders which were at Jerusalem;—Acts, xvi. 4:—and as the personal labours of the Apostles themselves were drawing towards a close, when, as St. Paul declared, he was “ ready to be “ offered,” and “ the time of his departure was at hand,”—2 Tim. iv. 6,—they began to provide a supply of the *first order* by whom the Churches now established might be governed; and through whom the powers for creating future supplies might be transmitted. Herein they conformed, as our Lord had done, to an original pattern; for as Moses did not choose the seventy elders to fill the offices he held, till the burden became too heavy for him, so Christ and the Apostles, respectively, increased the number of labourers, and enlarged their powers, as the harvest became more abundant; not filling up the first order till near the close of their own ministry.

They also, therefore, ordained Bishops in places of eminence, to whom they committed the government of the Churches in their respective dioceses, lest if there were no head, divisions should be multiplied,—as we find such sometimes arose,—1 Cor. iii. 3,—xi. 18,—and there might be as many Churches as teachers. For as St. Jerome justly remarks, “ the very “ dignity of the Church depends on the chief, to whom if there “ be not given a power, without participation, and superior to “ others, there would be as many schisms in the Church as “ Priests.” Wherefore in every Church was one Bishop, or member of the *first order*, with the power of ordination, and government,—now first delegated from the Apostles,—who received it from Christ, as he had received it from God,—to

be transmitted through others in succession, with the promise of our Lord accompanying it, till his second appearance in glory. The number of members of the *second* and *third* orders varied, of course, according to circumstances.

In order to settle this establishment with more authority the Apostles fixed some of their own number in the most important stations, as Diocesan Bishops; and as the preaching of the Gospel began at Jerusalem, St. James was first made Bishop of that place, over the several congregations there—the “many thousands,” or more strictly, “tens of thousands,” that formed the Churches of that city,—Acts xxi. 20.—To him, thus stationed, and surrounded by his Presbyters, St. Paul communicated the success of his ministry,—xxi. 19,—Epiphanius asserts, from ancient authors whom he cites, that St. James wore a golden plate on his forehead after the manner of the Jewish High Priest,—Ex. xxviii. 36, 37,—whose office he was filling; and other writers say, that St. John, and several of the primitive Bishops, did the same. Simeon, the son of Cleophas, succeeded St. James in the See of Jerusalem, in the life time, and with the consent of the Apostles. St. Peter, according to some, undertook the Episcopacy of Rome; though others imagine, from his long residence at Antioch, that he was Bishop of that place: Eusebius expressly says that he founded the first Church there. According to Ireneus, the Apostles St. Peter and St. Paul concurred in fixing the See of Rome, and made Linus, a disciple of St. Peter, the first Bishop: to whom St. Clement succeeded, during the Apostolic age. St. Barnabas is supposed to have been Bishop of Cyprus, Acts xv. 39.

Others, well approved by the Apostles, and probably selected, in general, from “the Seventy,” were placed in other Sees. St. Mark the Evangelist was made Bishop of Alexandria; Timothy, Bishop of Ephesus; and Titus of Crete; both by St. Paul. Polycarp, the disciple of St. John, was made by him Bishop of Smyrna;—Papias, another of his disciples, Bishop of Hierapolis;—and Evodius, and Ignatius, successively, Bishops of Antioch, before the death of St. Peter. Epaphro-

ditus was Bishop of Philippi ; Gaius was supposed to be, of Thessalonica ; Damas of Magnesia ; Polybius of Tralles ; Dionysius at Athens ; and Archippus Bishop of the Colossians.

The appointment of Bishops by the Apostles, was continued even after the closing of the sacred Canon ; for it is recorded by Clemens of Alexandria, that St. John went about, establishing Churches, and ordaining Bishops, as directed by the Holy Spirit, even after his return from Patmos, the place of his banishment, where he wrote the Apocalypse.

Tertullian, who lived in the second century, says, that the rest of the Churches could prove their Bishops to be derived from the Apostles, and calls those Episcopal Sees, “ the “ Chairs of the Apostles ;” and Ireneus, who was still earlier, says also, that the Apostles delivered the Church to those single Bishops, and their place of government with them.

In these, and their successors, in the Apostolate,—or, as it may be henceforth considered, the Episcopate—the members of *the first order*—were vested the ordinary and perpetual Apostolic powers ; and as no affair of importance took place at this period, without the direction, or inspiration of the Holy Ghost, the establishment of Bishops in these Sees, and the succession in *the first order*, that has so generally prevailed from that time to the present, must be considered as directed, and supported, by the same authority. The Apostles had, indeed, privileges and powers conferred on them beyond their successors, in that they were called immediately by Christ himself,—their commission was unlimited as to place,—they could impart the Holy Ghost by visible signs,—they had the gift of tongues, of discerning spirits, and of working miracles ; and their writings were to be the future Canon, or rule to all the Churches for ever. And these—the extraordinary Apostolic powers—ceased, probably, with the first order of the first age.

The powers and duties that descended to their successors in the ministry, were,—preaching the word,—administering the Sacraments,—the imposition of hands,—and the government of the Church. Of these, the first two, being of ordinary and

general use, are exercised by the Priesthood at large; the other two, by which persons are consecrated for the ministry, and discipline is maintained, are confined to the members of *the first order*. Thus Philip could preach and baptize, but Peter and John were sent from Jerusalem by the other Apostles, to confirm the converts made by him,—Acts viii. 5—17,—and so Paul and Barnabas “returned again to Lystra, “and to Iconium, and Antioch, confirming the souls of the “disciples, and exhorting them to continue in the faith,” which had been before preached to them in those places. Acts xiv. 21, 22, with xi. 26, xiv. 1, 6. So also the Churches of Ephesus, and Crete, founded by St. Paul, had their Presbyters, or members of *the second order*, but these though termed “Overseers,” or Bishops, had evidently at that time one of real Episcopal authority over them,—St. Paul himself,—and could not ordain others, or maintain a sufficient discipline. Timothy, and Titus were therefore placed there, as Bishops,—successors to the Apostles—to “lay on hands,” and “to ordain.”

Till these Diocesan Bishops were appointed, the Apostles exercised a plenary power, each more particularly in the district of his mission. Of this there are ample proofs in the writings of St. Paul. He speaks emphatically of his having “daily,” and incessantly upon him, “the care of all the “Churches,”—2 Cor. xi. 28,—the common duties of which were performed by ministers of *the second order*, by whatever titles they are designated. Again he says, “So ordain I in “all Churches,”—1 Cor. vii. 17.—He summons their ministers to come near 50 miles, to meet him at a particular place,—Miletus—and there gives them his final episcopal charge. Acts xx. 17—35. And it is not improbable, as Bishop Jeremy Taylor imagines, that many of the Presbyters were at this time made Bishops, or raised to *the first order*, and became the “Angels” of the Asiatic Churches. Even when absent, he “charges,” and “commands,” with evident power;—1 Cor. xiv. 27—40. 1 Thess. v. 27. 2 Thess. iii. 6;—he excommunicates and “delivers over to Satan;”—1 Cor. v. 5. 1 Tim. i. 20,

—gives laws,—1 Cor. xi. 2,—urges obedience,—xvi. 1—and declares that he “will not spare” offenders,—iv. 21, and 2 Cor. xiii. 2—and he ordains to *the first order*, with authority to transmit the exclusive powers attached to it.

In like manner St. Peter addresses his second Epistle “to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.”—1 Pet. i. 1.—He exhorts the Presbyters to a diligent, and disinterested performance of their duties,—charges the younger to be in submission to the elder,—and gives exemplary lessons as to the domestic duties. St. John also addresses himself generally to the Seven Churches of Asia, as episcopally interested for them; and, speaking of Diotrephes, he says, “If I come, I will remember his deeds which he doth, prating against us with malicious words.” 3 Jo. 10.

St. Paul’s Epistles to Timothy and Titus evidently prove that these were ordained members of the first in *the threefold order*, and were in every sense Diocesan Bishops,—according to the modern acceptation and practice.

The Church of Ephesus and the proconsular Asia, was at first established by St. Paul with ministers of *the second order*, as was his custom while he retained the episcopal power himself,—Acts xiv. 23,—but when he gave up this, after having retained the charge three whole years,—Acts xx. 31,—he placed Timothy to “abide” there, and constituted him the Bishop thereof—as his own successor,—giving him particular honour in this, his new character, by terming him “a man of God,”—1 Tim. vi. 11. 2 *ib.* iii. 17,—an appellation no where else occurring in the New Testament.

In the two Epistles addressed to him, St. Paul sums up the powers and duties of the three orders; instructing him as to the ordination of his clergy;—1 Tim. v. 22,—as to the character of the persons he should chuse,—iii. 2—13. i. 7,—the honours that should be conferred on them, and the maintenance they should be allowed,—v. 17, 18;—cautioning him not to receive accusations against them lightly,—19,—“doing nothing by partiality,” but to rebuke and reward as occasion

might require: and particularly not to “lay hands” on, or ordain any one “suddenly,” or without due consideration, as by so doing he might become “a partaker of other men’s sins.”—22.—He also directs him as to the order to be observed in the public service,—ii. 1—15,—the prevention of novel doctrines,—i. 3,—and the assertion of his just authority,—iv. 11, 12,—charging him “before God and the Lord Jesus Christ, “and the elect angels,” to “command and teach,” and to “put the brethren in remembrance of these things,” as “a “good minister of Jesus Christ,”—v. 21. vi. 13. iv. 6, 11,—and himself to observe and keep the commandment, and the things “committed to his trust;”—v. 21. vi. 11. 14. 20.—And these things to “commit to faithful men, who should be able “to teach others also,”—2 Tim. ii. 2,—in meekness instructing those that oppose themselves,”—25,—“watching in all “things,” and making “full proof of his ministry,”—iv. 5,—He forewarns him, also, against the “lovers of their own-selves,” men who should arise in the “perilous times,”—“having a form of godliness, but denying the power thereof,”—“creeping into houses, and leading captive silly women laden “with sins, led away with divers lusts. Ever learning, and “never able to come to the knowledge of the truth,”—but resisting it, “as Jannes and Jambres withstood Moses.” iii. 1—8.

In these instructions, and charges to Timothy, St. Paul is thus particular, because he himself was now yielding up to him the episcopal power, the time of his own death drawing nigh,—“*For,*” says he, “*I am now ready to be offered, and the time “of my departure is at hand. I have fought a good fight, I have “finished my course, I have kept the faith,*”—2 Tim. iv. 6, 7.

“The Angel,”—or Bishop, “of the Church of Ephesus,”—the successor of Timothy in this See, is afterwards mentioned by St. John, and accused of leaving his first love.—Rev. ii. 2.

The Church of Crete, as it contained, according to Eusebius, 100 cities—had likewise, no doubt, its ministers of *the second order*, when St. Paul left Titus there, and ordained him the Bishop, with jurisdiction over the whole island, and the full

powers of the Episcopate; that he “might set in order the “things that were wanting,”—the very power that St. Paul exercised in the Corinthian Church,—1 Cor. xi. 34,—“and “ordain elders,” or ministers of *the second order*, “in every “city,”—Titus i. 5. And he gives him like instructions with Timothy, as to the character of those he should ordain;—i. 6—9—desiring him to “rebuke sharply,” and “stop the mouths” of “the unruly and vain talkers and deceivers,”—i. 10—13—to act “with all authority,”—and to maintain his dignity,—ii. 15,—and, after due admonition, to excommunicate heretics,—iii. 10.

These are express, and authentic examples, of the delegation of the ordinary Apostolic or Episcopal powers; and which delegation could not have been necessary, nor would the charge have been committed with such solemnity, and earnestness,—being the subject of three several Epistles—if the Elders—Presbyters—or Overseers, the members of the Priesthood already established in those places, under whatever title they had yet acted, had possessed the powers of *the first order*—of ordination, and of ecclesiastical government. St. Paul was now, in contemplation of his approaching dissolution, clearly conferring enlarged powers, and not abridging those before enjoyed;—establishing a superior class—the Bishops—the ministers of *the first order*,—and not degrading those of the *second*—the then existing order—which he would be necessarily doing, if those to whom he was giving the power of ordaining, and rebuking Elders, were themselves of no higher order.

And though he elsewhere speaks of himself modestly as acting in his “*deaconry*,” or ministry, as if he were of the lowest order,—as St. Peter also calls himself a “fellow elder,”—yet now, while conferring a new character on Timothy and Titus, he evidently speaks with authority, and considers, that even at this critical time of his mission, he cannot better accomplish the objects of it, than by enumerating the duties of the Priesthood, in *the threefold order*, henceforth to be continued without change.

It is worthy of observation that the writings of Saint Paul on

this subject,—his Epistle to Titus, supposed to be written A. D. 52, and the two distinct ones to Timothy, A. D. 58, and 65,—are nearly, if not precisely, the first, middle, and last of his epistolary labours.

Heresy unhappily soon tinged the Apostolical Church in each branch of *the threefold order*. Nicolas, one of the first seven Deacons,—Acts, vi. 5,—is supposed to have led the heresy of the Nicolaitans,—Rev. ii. 6, 15,—and St. Paul refers to heresies that were about to arise in the Presbytery,—Acts, xx. 30,—as Judas had before fallen from his station, and false Apostles had followed his steps. Thus Christ permitted false Bishops, false Presbyters, and false Deacons, in the infancy of the Church, that through such heresies “they which were approved might be made manifest.”—1 Cor. xi. 19.

VII. *On the Threefold Order in the Priesthood.*

THE office of the Priesthood, established in the tribe of Levi, in substitution for the first born who were originally devoted to God—an order typical of “better things” to come—of a “better covenant established upon better promises;” and succeeded by the Christian hierarchy, still following “the pattern” of what should be for ever, as it was the form of Church government devised and settled by God himself,—was always *threefold*; the several orders—differing in dignities, and in duties,—being solemnly prepared for their respective stations, and publicly consecrated by different ceremonies.

The members of the *Jewish threefold order* were the High Priest, the Priests, and the Levites. *The first order*, till after the time of our Blessed Lord’s ministry, consisted only of a single person, as the hierarchy had to minister to one separated body only—“the congregation of Israel.”—The number in the other two orders was unlimited, and adapted to the services required of them. In the *Christian threefold orders* the numbers in each order are unlimited. Under the Levitical economy one tribe—one family—was separated out of the

twelve others;—under the Christian economy no particular family is appointed; but in lieu thereof, and in place of the established *inheritance*, a solemn *consecration* is substituted.

In the ministry of our Blessed Lord there was an union of all offices, and orders. He in his own person was equally King, Priest, and Prophet. He was the “King of Kings.” He was a Priest “made not after the law of a carnal commandment, but “after the power of an endless life.” Heb. vii. 16. And he was foretold by Moses as a Prophet—specially appointed by God, to whom if any did not hearken God would require it of him.—Deut. xviii. 15—19,—and the people, according to St. John, agreed, “This is of a truth that Prophet that should come “into the world.”—Jo. vi. 14, and see Luke vii. 16.—In the union of these offices Christ realized the types exhibited in the persons of Moses, and Aaron. As the former he held a general superintendency over his people, delivering them from a state of more than Egyptian bondage, and leading them through the wilderness of the world unto the heavenly Canaan; and as the latter he was “called of God an High Priest after the “order of Melchizedek,”—Heb. v. 10,—“holy, harmless, “undefiled; separate from sinners, and made higher than the “heavens.”—“An High Priest of good things to come,” set “over the house of God.”—Heb. vii. 26, &c.

Regarding the Levitical or typical Church, on the one hand, when the dignity of the Priesthood was rapidly declining—and looking forward, on the other, to the permanent establishment of the Christian Priesthood, our Lord may be considered as combining *the threefold order* in his own person, and thus standing the centre, as it were, where the types should end, and the realities begin. In respect to the Levitical Priesthood, indeed, as it was passing away, the different orders are but adumbrated; but as to the three orders of the Christian Priesthood, the several titles are expressly attributed to him. He was “the Bishop,”—1 Pet. ii. 25,—and “Chief Shepherd,”—v. 4.—He was “a Priest,” and “not without an oath,”—“a Priest for ever,”—Heb. vii. 21,—and that of a “tribe of

“ which no man (before) gave attendance at the Altar,” v. 13, —and he was a Deacon (διακονος) or “ minister of the circumcision for the truth of God, to confirm the promises.”—Rom. xv. 8, and see Gal. ii. 17.

He also bore the incidental titles—He was an “ Apostle,”—Heb. iii. 1,—sent of God,—Matt. xv. 24,—Acts iii. 26,—as he himself sent his Apostles,—Matt. x. 5.—He was likewise “ the Angel,”—Is. lxiii. 9. Mal. iii. 1,—as Bishops are elsewhere termed,—Rev. i. 20,—and “ the Star.”—Num. xxiv. 17, Rev. xxii. 16. and He was in the highest sense “ an Evangelist,” in preaching good tidings—in proclaiming the Gospel of peace,—Is. lxi. 1—3. Luke iv. 17—21. Thus did our Lord fulfil all righteousness, in submitting to the ordinances, and taking upon himself the offices of his Church.

During the extraordinary period of his own active ministry, *the threefold order* may be considered, for a short time, as in a state of abeyance; existing in name, but little in effect, in the Levitical ministry:—in effect, more than in name, in our Lord’s person:—but about to be fully established both in name, and in effect, in the Christian Hierarchy;—of which the first appearance was in our Lord as *the first order*—the Apostles—“ the twelve”—as the *second*,—and the disciples—“ the Seventy”—as the *third order*. Of the difference in rank between the two latter orders, enough has been already said, *ante*, p. 84, and see *post*, p. 105.

While thus filling *the first order*, and in conformity with its exclusive powers, our Lord both governed his Church, and ordained his ministers. For when the “ labourers were few,” and a greater number became requisite, the Apostles, who could not themselves ordain at this time, were to “ pray to the Lord of the harvest, that *He* would send forth labourers into “ the harvest,”—Matt. ix. 37, 38.—As supreme in *his* episcopacy he exercised the power even after his ascension into Heaven; for when “ the eleven” met in order to fill up the vacancy occasioned by the apostacy of Judas, they selected two out of those who had accompanied them “ all the time that the

“ Lord Jesus went in and out among them ; beginning from
 “ the baptism of John, unto that same day that he was taken
 “ up from them” into Heaven ; whereof one should “ be
 “ ordained to be a witness with them of his resurrection ;” and
 then praying to Christ, their Lord, to shew which *He* had
 chosen to “ take part of the ministry and Apostleship,” they
 cast lots, and the lot falling upon Matthias,” he was numbered
 “ with the eleven,”—Acts i. 15—26,—and with them after-
 wards received the Holy Ghost. Our Lord also exercised this
 power in the subsequent appointment of an extra Apostle—
 St. Paul—as his minister and witness to the Gentiles,—Acts,
 xxii. 15. xxvi. 16, 17,—and this, if the number twelve was
 never to be exceeded in the Apostolate, as seems probable
 from Rev. xxi. 14, &c.—superseded perhaps the choice of
 Matthias, whose appointment alone may be regarded as partly
 of human choice.

After our Lord’s ascent into Heaven, the Apostles, during
 the settlement of the Church, and while the miraculous gifts
 continued, exercised more extensive powers than any of their
 successors ; and they, therefore, like their divine master, were
 at once Bishops,—Acts i. 20,—Presbyters,—1 Pet. v. 1,—and
 Deacons,—2 Cor. iv. 1. vi. 3.—This will account for their
 sometimes ordaining *the second order* without *the first*—they
 themselves continuing to act in the office of the latter, and not
 choosing, or feeling it necessary, while their own ministry con-
 tinued in activity, to delegate the power of ordaining, or govern-
 ing the Church, to others.

There never was an equality in order, in office, or in power,
 either in the Levitical or Christian Church. In the former
 there was a subordination even in the several orders themselves,
 when they were filled by a plurality of persons. Of Priests
 there were 24 courses, whose rank was settled by lot,—1 Chron.
 xxiv,—and each course had its head or chief. The *third order*,
 was divided into three classes, from the three sons of Levi—
 and these again into courses,—the highest of whom were ap-
 pointed to “ wait” on “ the sons of Aaron,”—1 Chron. xxiii. 28,

—and the others filled different offices, down to singers, and porters,—2 Chron. viii. 14.

As to the subordination in the Christian ministry, our Lord, as we have seen, appointed two orders to act under his immediate direction, between whom a great difference is perceptible. The members of the first of these orders were ordained with more solemnity and preparation than the others; and on a vacancy occurring in the higher, it was filled up by the election of one from the inferior order. “The Seventy” were, indeed, ministers of the Gospel, and labourers in the work of the edification of the Saints;—but “the Twelve” were patriarchs, as it were, in the Church, and “master-builders.” The former could heal diseases by the touch, and when present,—but the shadow of these was effectual, and they could heal when absent. Acts v. 15. xix. 12.—“The Seventy” were sent out to go before our Lord—to make ready for him, Luke x. 1,—“the Twelve” were “ordained that they should be with him,”—Mark iii. 14,—they were not “servants,” but “friends.”—Jo. xv. 15.

All received the Holy Ghost,—Acts x. 44, 47. xv. 6—8,—and this was therefore common to the ministry; “Jesus being “full of the Holy Ghost,”—Luke iv. 1,—and the Apostles,—Acts iv. 8. ii. 4,—and the Disciples also,—xiii. 52,—but the Apostles could confer it,—viii. 17—19. xix. 6,—as our Lord conferred it upon them,—Jo. xx. 22,—and with it the power of ordination in succession,—1 Tim. v. 22. Titus i. 5.—They acted, too, in union, as it were, with the divine guide,—“it “seemed good to the Holy Ghost and to *us*.”—Acts xv. 28,—and though the Deacons could do miracles, and preached with great power,—Acts vi. 8. viii. 6,—yet they could not impart the Holy Ghost to the converts, but, as in the case of the Samaritans, and Ephesians, it was necessary for the Apostles to do this; who therefore “laid their hands on them, and they “received the Holy Ghost.”—Acts viii. 5—17. xix. 1—6.

If equality could ever be expected, it would naturally be looked for in the body of the Apostles—“the Twelve,”—who

are hereafter to sit on twelve thrones, and judge the Church—the twelve tribes of Israel,—Matt. xix. 28. Rev. xxi. 14.—Even here, however, something of an inequality seems to have prevailed. Whenever they are enumerated, Peter is named first, perhaps as being first called,—Matt. iv. 18, 21,—and next to him, Andrew, James, and John, and Judas Iscariot last,—Matt. x.—Mark iii.—Luke vi.—Acts i.—Peter, James, and John, were alone present at the transfiguration,—during the agony in the garden,—and at the raising of the ruler's daughter to life: and to these three our Lord gave surnames of honour. Peter was generally the spokesman to our Lord, who most frequently addressed himself to him, and first appeared to him after his resurrection. He also continued to take the lead in the subsequent transactions of the Apostles, Acts i. 15. ii. 14. xxxvii. 38. iii. 12. iv. 8. v. 3. viii. 9. xv. 29. x. 5. xii. 3. Gal. i. 18. ii. 14.—St. Paul, too, referring to Peter, James, and John, says, who seemed to be pillars,"—Gal. ii. 9,—and he speaks twice of "the very chiefest Apostles."—2 Cor. xi. 5. xii. 11.

St. Paul declares to his Corinthian disciples that "there are "diversities of gifts," and "of operations," and "differences "of administrations,"—all by the Holy Ghost—and that "the "same God, which worketh all in all," had made an inequality; having "set some in the Church—*first*, Apostles,— "*secondarily*, Prophets,—*thirdly*, Teachers,"—corresponding with *the threefold order*. (See similar passages,—Rom. xii. 6, and Eph. iv. 11,—but with the additional titles "Evangelists," and "Pastors," terms confessedly of general application to the preaching of the Gospel, and the shepherds of the Christian flock:—and the duty of "Exhortation" in the former, which as well as that of "giving," may apply in this instance to the laity.—See Heb. x. 25.) "After that" (ἐπειτα,—see Jo. xi. 7,) *supplemental* to these orders thus established, he conferred on them—as being in common to all in the first age—"miracles, "then gifts of healings, helps, governments, diversities of "tongues." And we may judge of St. Paul's sentiments by his

questions to the contenders amongst the Corinthians—"Are all *Apostles*? Are all *Prophets*? Are all *Teachers*? Are all workers of miracles? Have *all* the gifts of healing? Do *all* speak with tongues? Do *all* interpret?"—1 Cor. xii. 28—30.—Shall *any member* of this *threefold order*, assume the office of another? or shall *the people*, who are to "seek the law at the mouth of the Priest," expect those gifts which are conferred solely on the ministers of God? The answer may be given in the words of the Apostle—Μη γένοιτο! "*By no means!*"

Of the *threefold Christian order*, in essence, and in name, as it exists at this day, there is abundant proof in the canon of the New Testament, if the circumstances before alluded to—see *ante*, page 92—be considered. The Apostles, as members of the first order, were almost constantly attended by their Deacons, who, as well as ministering to them—Acts xix. 22—occasionally preached the word also,—2 Cor. i. 19,—and they are honoured by being mentioned conjointly in the address of the Epistles, 1 and 2 Thess. i. 1,—But a subordination is still maintained, as is evident in Acts xix.—for while Paul planted the Church at Ephesus his Deacons were with him—v. 22—but did not join in the ceremony.

The most perfect example of the settled threefold order, is, perhaps to be found in the Church of Jerusalem—the very first Church indeed that was established. There is seen, St. James—the Bishop—deciding a question with authority, "my sentence is"—διὸ ἐγὼ κρίνω—"wherefore I determine"—Acts xv. 2—19—31,—and it appears that this decision was acquiesced in:—xxi. 25,—there are the Presbyters—his council;—xxi. 18,—and the Deacons;—these being not merely ministers of tables, but ministers of the word also, as appears from the facts mentioned immediately after their appointment, with which the constant practice of the Church ever since agrees.—and see *ante*, p. 89.—Frequent proofs of the *threefold order* appear incidentally in the writings of the Apostles. In the address to the Philippians, Paul and Timothy,—the latter now, A. D. 63—partly appointed to *the first order*—see *ante*, page 98,

—direct it to the Bishops, or Presbyters, and Deacons; and St. Paul writes to Timothy, when fixed in his Bishoprick, shewing him how his inferior clergy, the Elders and Deacons, are to be governed.

The succession of Bishops, as the members of *the first order*, is recorded with as much precision as perhaps can fairly be expected. The records of *the second order* are of course more defective, but the early ecclesiastical writers have preserved the names of many of the Presbyters in the first Christian Churches. As to the individuals of *the third order*, the information is naturally more scanty.

The very instances that occur, few indeed as they are, of any deviation from the established form—of any attempt to confuse the orders in the Hierarchy—go far to prove the general extent of the practice: in this, as in other cases, the exception will be found to strengthen the rule.

The existence of *the threefold Christian order*, in, and subsequent to, the Apostolic age, when the Levitical Priesthood was no more, can hardly fail to be seen, if the indiscriminate usage of terms, which evidently prevailed for a time—see *post*, Sect. IX.—be not suffered to mislead the judgment. If *things* be regarded rather than *names*—the *substance* rather than the *shadow*—perhaps few facts will be found to be supported by more circumstantial, and satisfactory evidence, than the existence of a *threefold order* in the Priesthood, from the separation and consecration of Aaron, to the present day. An economy still maintained in conformity to the original “pattern,”—sanctioned by our Blessed Lord’s practice while on earth,—and firmly established by the experience, and agreement, of above thirty three centuries!

VIII. *On the Threefold Christian Order—Bishops, Priests, and Deacons.*

“THAT we may know”—says St. Jerome—“that the Apostolic traditions are taken from the Old Testament—what

“ Aaron and his Sons, and the Levites were in the Temple—
 “ this, the Bishops, Priests, and Deacons, claim to be in the
 “ Church”—an evident allusion to a similar sentiment, which
 is found in the writings of St. Clement, a “ fellow labourer,”
 with St. Paul,—Phil. iv. 3.

In conformity to this, it appears that before the death of the Apostles the *threefold order* was definitively established in the several and distinct offices of Bishops, Priests, and Deacons; and that which was shadowed by the Aaronical Priesthood, became realized in the Christian Priesthood; the number of Bishops, as also of their subject Presbyters, and Deacons, increasing as the doctrines of Christianity were more generally embraced. In every part of the world, and from the calling of Aaron to the present age, is to be found this distinguishing mark of the Church—the *threefold order*—the characteristic feature of the Hierarchy. The Bishops—the successors of the Apostles—presiding over their several districts, exercising a power over the inferior clergy, and governing the Churches within their dioceses;—ordaining Presbyters over the individual congregations, and Deacons to assist in the lower offices, preparatory to their admission to the higher,—1 Tim. iii. 13.

The origin, and meaning, of the *titles* Bishop—Priest—and Deacon—will be found in the following section. It may here, however, be remarked that the primitive Bishops were frequently termed “ *Apostles*,” but that after a time, as the power of working miracles no longer resided in them, they considered this an unmerited honour, and took the name exclusively of *Επισκοπος*—or “ *Bishop* ;” and thus, according to Theodoret, the name of “ *Apostle*” was confined to those who were Apostles indeed—originally sent by Christ himself—and the name of “ *Bishop*” was given to those who succeeded them. Their Sees (“ *Sedes*,” a *Seat*,) however, continued to be termed “ *Apostolic Sees*,” an appellation not confined to the Bishopric of Rome.

They were sometimes called “ *Papa*”—*Father*—whence the subsequent term “ *Pope*,” a title St. Jerome gives to Athana-

sus, Epiphanius, and others; and the French Bishops were addressed by the style "*Dominus Papa.*" And also "*Vicars of Christ*"—" *Vicars of God,*"—and by Socrates, and other writers, as well as by St. John, "*Angels of the Churches.*"

With the Bishop exclusively rested the power of ordination to the ministry, the Presbyters indeed joining in laying on of hands, as is done in the office of our Church, in the ordination of a Priest, at this day;—a privilege which was recognized by the Council of Carthage, A. D. 398. The 3d canon of which directs that all the other Priests shall lay their hands on his head, while the Bishop lays his hands upon him, and consecrates him. This appears to have been the mode of ordination adopted by the Apostles, as is perceived by taking together the two passages,—1 Tim. iv. 14, and 2 *ib.* i. 6.—In the first, St. Paul speaks of "the gift" which was given to Timothy "by prophecy," *μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου*—"with laying on of the hands of the Presbytery;" in the other he speaks more emphatically, and precisely,—"*the gift of God*" "which is in thee"—*διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου*,—"by the putting on of my hands." In which passages it is to be observed, that the word *διὰ*, *by*—signifies the efficient means,—the word *μετὰ*, *with*—concurrence or approbation only. That the Apostle was indeed the efficient agent is clear from—Acts vi. 6. viii. 17. xix. 6,—compared with Num. xxvii. 18, 23.—Deut. xxxiv. 9,—and St. Jerome, the great advocate of the Presbytery, allows this exclusive power of the Bishop. "For," says he, "what does a Bishop, which a Presbyter does not—"*ordination alone excepted?*"

Besides ordination, the Bishop had the power of confirmation,—of fixing Presbyters in their proper stations,—of appointing rites and ceremonies in his own Church, and of forming his own Liturgy and Creeds; whence the varieties in things not essential, and in the differently expressed articles of faith, that prevailed. He had also the power in the first ages of disposing of the Church revenues, and imposing charitable contributions. He had jurisdiction in ecclesiastical affairs even

over civil governors ; and was generally an arbitrator in common disputes, though not in criminal cases ;—in these latter, however, his influence in intercession was very considerable.

The early Bishops were held in great honour, and saluted by bowing of the head, and by kissing their hands ; they were termed Θεοφιλέστατοι—Ἀγιώτατοι—“most beloved of God”—“most holy Fathers ;” &c.—and St. Jerome, as well as others, addressed St. Austin, “ *Domino vere Sancto, et Beatissimo Papæ*”—*most holy Lord and Blessed Father*. The titles of “ Lord ”—“ most honourable ”—and “ most Blessed Lord ”—“ My Lords, the Bishops ”—and even “ Our Shepherd and Lord ”—were given them from the earliest times ; and Calvin himself addressed Archbishop Cranmer, “ *Reverende Domine, &c.*”—*Reverend Lord—most illustrious Prelate, and by me to be honoured*.—These are titles, therefore, neither exclusively appropriate to the Pope, or Bishop of Rome ; nor to be denied, as anti-primitive or profane, to any other lawfully ordained Bishops. They were generally chosen out of the Church to which they were ordained, but this rule yielded to the superior considerations of public benefit, or extraordinary merit ; and they previously passed through the inferior orders, except in cases of urgent necessity. Indeed some few instances occurred where a Bishop was chosen from amongst the laity, but this was a practice not considered altogether decorous.

It was soon after the Apostolic age that the office of Metropolitan, or principal Bishop of a province, or metropolis, was created, as the 6th Canon of the Council of Nice, A. D. 325, speaks of it as being according to “ the ancient custom.” These were first termed “ Chiefs,” and “ Heads of Provinces ;” and afterwards “ Archbishops.” By St. Austin they had been called “ Princes,” and by Pope Hilary—“ Monarchs ;”—but these titles were afterwards prohibited, as savouring too much of sovereignty ; and that of “ *Primæ Sedis Episcopus*”—*Bishop of the first See—Primate, or Senior Bishop*, was given.

The duties of *the second order*, or the Presbyters, were, to baptize, preach, consecrate and administer the Sacrament of the Lords Supper, reconcile penitents and grant them absolu-

tion in the absence of the Bishop ; and, according to some, to confirm under a special licence ; but none of these offices could be performed against the will of the Bishop, or when he forbade it. The office of consecration of Churches, and some others, were occasionally committed to them, but that of ordination, never. The Bishop paid great deference to their sentiments, and during the first ages the greatest harmony prevailed in their assemblies. St. Ignatius, who flourished in the end of the first century, and was cotemporary with some of the Apostles, and who held the Presbytery in great honour, speaks of the Bishop as “ presiding in the place of God, and the Presbyters “ in the place of the Council of the Apostles.” Their power is supposed to have somewhat declined about the fourth century, though they still sat in consistory, and in provincial Synods. Out of the number of Presbyters one was chosen to be “ Arch-Presbyter,” who was in rank next to the Bishop, and presided in his absence. But in all cases the Bishop acted by an *independent*, the Presbyter by a *delegated*, power.

It was the duty of the Deacons to take care of the utensils of the Holy Table—to receive the offerings of the people ;—to assist in the administration of the sacred elements at the Lord’s Supper, and to baptize :—to keep order in the public service, —to give notice to the people when to pray, to depart, &c. with the Bishop’s authority to preach, and in some Churches to read the Gospel ; also to reconcile penitents, to grant absolution in cases of extreme necessity, and sometimes even to represent the Bishop, as his proxy, in general Councils. They were also his Almoners, the reporters of the morals and conduct of the people, and the bearers of directions and orders—so that they were called “ the Bishop’s *eyes—ears—mouth—and right hand*”—his “ *angels, and prophets*.” An Archdeacon was chosen out of their body, whose office was always a place of great honour, so that not unfrequently he became the Bishop’s successor. He was always accompanying the Bishop, —assisted him in managing the revenues of the Church,—in preaching, and in ordaining,—and directed the actions of the inferior clergy.

IX. *On the Appellations used in the Apostolic Age.*—

X. *Testimony of the Fathers as to the Threefold*

Order.—XI. *The Christian Church essentially Epis-*

copal.—XII. *Conclusion.*

THE materials that had gradually, and sometimes unexpectedly, presented themselves to the Author of this Work, particularly in the composition of the foregoing *Sketch*, had so greatly confirmed his ideas of the *essentially Episcopal nature* of the Christian Church with a threefold Ministry, as this originated in the Divine Wisdom, that a desire arose, and increased as he proceeded, of offering to the Public an independent, and more comprehensive, Work on the subject.

Under the uncertainty whether the state of health to which he now finds himself reduced will ever permit him to go through so considerable an undertaking, he is induced to conclude the present *Sketch* with a chain of PROPOSITIONS, on the *basis* of which, principally, the projected Work would probably be built.

PROPOSITIONS.

THE PRIMITIVE WORSHIP AND SERVICE.

PROPOSITION I.—That the *necessity* of PUBLIC WORSHIP, as a mean of renewed communion between God and *Man*, and of effective *application* of the *Atonement* made for Sin, was revealed, and the *practice* obtained, immediately after the fall of man from his state of *innocency*.

When PLACES were consecrated by God's more immediate *Presence*, and dedicated to his peculiar *Service*; *propitiatory*

SACRIFICES offered; *stated* SEASONS observed; and *particular* PERSONS exercised the MINISTERIAL OFFICE. And by such an *Economy*, and *Worship*, the *visible* CHURCH OF GOD was distinguished during the first ages of the World.

INSTITUTION OF THE AARONICAL EPISCOPACY, AND OF THE THREEFOLD MINISTRY.

PROPOSITION II.—That the disposition of fallen man tending to decline from a worship too spiritual for the gross imaginations of his heart, God was pleased to prescribe the rite of *Circumcision*, as the mode of *admission* into the *visible Church*: to be observed till the substitution of the *Gospel rite*.

That when the LAW was given from Mount Sinai, the PUBLIC WORSHIP became a more *established Service*; — A SANCTUARY was made, by express revelation of “*the Pattern*” to Moses, that God might “*dwell among men* ;” and which HE commanded should be held in equal reverence with the Sabbath; — *Typical* SACRIFICES and CEREMONIES were prescribed; — *Holy* SEASONS appointed; — and an HIERARCHY was founded, and the tribe of Levi set apart, and consecrated, “*instead of the first born*,” for the exclusive performance of the “*PRIEST’S OFFICE*.” By which separation, a *distinction* was made—never again to be lost, or confounded — between the *Clergy* and the *People* — the spiritual *Rulers*, and the *ruled*: and the CHURCH became “*a Holy People unto the Lord*.”

PROPOSITION III. — That God was pleased to give *visible tokens* of his acceptance and *sanctification* of the ABODE dedicated to HIM; — of the OFFERINGS made; — and of the PRIESTHOOD thus appointed: and it was denounced as thenceforth *unlawful* for any man, except “*called of God, as was Aaron*,” to take such “*honour unto Himself*.” THE LORD declaring that “*no Stranger*,” “*not of the seed of Aaron*,” nor any of the “*children of Israel*,” should “*come near to offer*

“incense,” “lest they should bear sin, and die!” And every pollution of the SACRED PLACE, or of any thing relating thereto, and every usurpation, or prostitution, or contempt, of the SACRED OFFICE, was visited with striking marks of the *Divine vengeance*.

PROPOSITION IV. — That the PRIESTHOOD thus established, was composed of THREE Orders—that of a “High Priest,”—“Priests,”—and “Levites;” differing respectively in mode of consecration, in privileges, and in duties.

That the distinctions, and gradations, in the three Orders were for ever to be maintained;—the “anger of the Lord” being kindled against *Uzzah, the Levite* for his “error,” or rashness, in presuming to touch, though he might carry, “the Ark;” so that God “smote him and he died;” and the Lord made “a new thing” in the case of *Korah, the Levite*, and “his company,” in order to shew the Divine indignation at his attempt to assume the PRIEST’S Office; “the earth opening her mouth, and swallowing him up, and all that appertained to him!” and “a fire from the Lord” consuming “two hundred and fifty Princes of the Assembly,” who confederated with him; and who thus “became a Sign,” or memorial, to future generations! The consuming fire of the *Divine Glory*, also destroyed with the plague “fourteen thousand and seven hundred” of those who ventured to “murmur” at this severe exemplification of the Divine wrath and jealousy.

That on this THE LORD again proclaimed His WILL, that the PRIESTHOOD should be confined to the “house of Levi,” by the miraculous budding of Aaron’s rod; which was directed to be laid up “before the Testimony, to be kept for a token against the Rebels,”—the “Sinners against their own souls!”

PROPOSITION V. — THAT in concurrence with this establishment, the Lord reserved to himself the appointment, and sending, of PROPHETS, or particular “Messengers,” to announce His special Will and Purposes.—

Frequently—in the first ages of the Jewish dispensation, but more *rarely* when the *Christian Ministry* was established ; and that *these*, thus *authorized*, and these *only*, occasionally exercised the *Ministerial functions*, in common with the *regular Priesthood*. But that even with the character of a *Prophet*, no one “ *presumed to speak a word, which was not commanded him,*” or to “ *run without being sent,*” under a denunciation of “ *sword and famine,*” and “ *captivity,*” and *death!* And *signs and wonders* accompanied, and verified, the *extraordinary Commission*.

PROPOSITION VI.—That the *Levitical PRIESTHOOD* was in a state of *efficiency*, though debased, and degraded, when *OUR LORD* appeared on earth. That in this Establishment He recognized the *platform*, and *economy* of the *CHURCH* ; held *Communion* with it ; and submitted to its *Rites and Ordinances*. That He made His first *public appearance* in the *TEMPLE* ; and “ *daily taught the people,*” and “ *preached the Gospel*” therein ; attending the public *Festivals* ; and declaring both the *Sanctity* of the *PLACE*, and the *authority* of the *PRIESTHOOD*.

That it was “ *His custom,*” also, to attend the *SYNAGOGUE service* wherever he went, and therein to “ *preach the Gospel of the Kingdom of God ;*” and that coming, “ *not to destroy,*” “ *but to fulfil, all righteousness,*” He not only Himself *adopted*, but realized, and *perpetuated*, many of the Jewish *Rites and Ceremonies* ; and, as in *preparation* for the more perfect and *permanent Establishment*, which should succeed to the *Jewish economy*, gradually divulged the platform of the *GOSPEL UNIVERSAL CHURCH*, and of the *CHRISTIAN HIERARCHY*.

THE DIVINE EPISCOPACY, AND THREEFOLD MINISTRY.

PROPOSITION VII.—That the *LORD “ CHRIST, also,”* though *Himself*, the “ *GREAT HIGH PRIEST,*” and “ *BISHOP OF SOULS,*” “ *the Head of the Church,*” “ *a Son over His own*

“*House*,” did not “*glorify Himself to be made a High Priest*,” nor enter upon His Office as a “*Minister of the Sanctuary*,” till visibly called, and appointed, by God; when he was “*anointed*” with the unction of the *Holy Ghost* “*above his fellows*.” That after a preparation of “*forty days*” fasting, like Moses and Elijah, and His forerunner, *John the Baptist*, He, then, acting “*in the power of the Spirit*,” and as essentially filling the FIRST Order in the Ministry, exercised its distinctive functions of ORDINATION and GOVERNMENT.

That He first chose *four Disciples*, who accompanied Him when He “*went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the Kingdom*.” That as “*the Harvest*” became “*plenteous*,” and these “*Labourers*” were but “*few*,” He—“*the Lord of the Harvest*,”—after He had “*continued all night in prayer to God*,” chose *eight* others—like “*Labourers*,”—and then “*ordained*” the “*Twelve*,” thus called, “*whom also he named Apostles*,” “*that they should be with Him, and that He might send them forth to preach*,” making them his companions and “*friends*,” and instructing them as to “*the Mysteries of the Kingdom of Heaven*,” and the Government of the CHURCH.

That He, then, appointed other SEVENTY, less attached to His Person, whom he sent, “*two and two*,” into every place which He Himself meant to visit.

—That these two Orders—the College of the APOSTLES, and the Seventy DISCIPLES, differed from each other, like the two inferior ones in the *Levitical Hierarchy*, in the manner of their calling and consecration, in *dignity*, and in *duties*; and were so considered, and in a different way treated, by OUR LORD, throughout the course of His Ministry; and as He Himself acted as the “*HIGH PRIEST*,” He herein gave an *anticipated exemplification* of the *Christian THREEFOLD MINISTRY*.

That thus exercising the powers of the FIRST Order, He formed rules for the Government of His CHURCH, adopting in the place of *Circumcision*, a before used ceremony, BAPTISM, no longer to be administered with “*water*” only, but to be

accompanied with "*the Spirit*," as the *New Birth*, or mode of *initiation* into the CHURCH OF GOD under the *Christian* dispensation. And substituting the commemorative *Sacrament* of the LORD'S SUPPER for the typical *Passover*.

PROPOSITION VIII.—That as the close of *Our Lord's Ministry* on earth drew nigh, He delivered more particular instructions to "THE TWELVE;" and, having "*finished the work given Himself to do*," transferred to THEM the EPISCOPAL powers. Now more solemnly ordaining them, as *Members of the FIRST ORDER*; substituting for the typical "*anointing Oil*" the *unction of the HOLY GHOST*;" "*sending them as He Himself was sent of the Father*;" and authorising the transmission of these powers, in a *perpetual succession*, by giving an assurance of His being with them, and their Successors—"UNTO THE END OF THE WORLD!" Desiring them, however, yet to "*tarry in Jerusalem*" for the "*promise of the Father*"—the *Holy Ghost*—the *confirmation* of their appointment; when they should be "*endued with power from on High*," and be then guided, by "*the Spirit of truth, into all truth*."

PROPOSITION IX.—That the APOSTLES *refrained* from exercising the powers of the FIRST ORDER, until they received the promised seal of their Commission; and continued, during this time, to act in *subordination* to the *Episcopal authority* of CHRIST. So that when it became necessary to renew the *original number* of the APOSTOLATE, and to fill up the "*Bishoprick*" made void by the "*transgression*," and death, of *Judas*, and two persons were selected out of the Disciples—the *inferior Order*—for that purpose, "*the Eleven*" did not themselves *ordain* his Successor, but prayed "*the Lord*" to "*shew whether of the two*" He had "*chosen*;" which prayer they considered as answered by the *result of the lot*, and the person thus "*chosen*," and "*ordained*," by OUR LORD—"was numbered with the *Eleven APOSTLES*."

PROPOSITION X.—That as the time was come when the “*place of the Tent*” should be “*enlarged*,” and the “*stakes strengthened*”—the “*times of the Gentiles*,” when all Nations should be brought into the INDIVIDUAL and UNIVERSAL CHURCH, another Apostle was “*separated*,” “*called*,” and “*ordained*,” by our Lord for this mission. That with him a Coadjutor, *Barnabas*, was associated by the “*HOLY GHOST* ;” and by these—acting under the especial *direction* and *control* of the HOLY GHOST, and being “*recommended to the grace of God for the work*,” by the “*Prophets and Teachers*” of “*the Church*” as it then was at Antioch, was the Gospel proclaimed amongst the *Gentiles*.

THE APOSTOLIC EPISCOPACY, AND THREEFOLD MINISTRY.

PROPOSITION XI.—That immediately after the descent of “*the Holy Ghost*” upon “*the TWELVE*”—the *visible seal* of their Commission—and the particular *Ordination* and *Appointment* of *St. Paul*, these—THE APOSTLES—began to act in the government of the Church—and to exercise the *proper functions* of the FIRST ORDER.

That, each acting in the *general* EPISCOPACY, they *separated* for the accomplishment of their work ; proceeding *gradually*, and according to *circumstances*, as OUR LORD had done ; giving “*none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God.*” That in conformity with *ancient practice*, and as our Lord had in their *own case*, also given example, they chose *Disciples*—by whom they were accompanied, and whom they, by such means, *instructed* ; occasionally *detaching* them on particular missions, or settling them as *resident Ministers* in the places converted. But that the APOSTLES alone, as members of the FIRST Order, *ordained* to the Ministry, and each, as the BISHOP, exercised a peculiar authority over the

Churches he had been the more immediate means of *establishing*.

PROPOSITION XII.—That they proceeded to found *Christian Churches*, “*beginning at Jerusalem*,” from whence, it had been proclaimed the Law should “*go forth*,” and where the Gospel should be *first preached*. That they ordained, for the *service* of such Churches, Ministers of *divers ORDERS*, differing—in *analogy* to the *Levitical Hierarchy*, and according to the *practice* of our Lord—in mode of *consecration*, in *dignity*, and in *duties*. In the ordination of whom they adopted the ancient custom of *Imposition of hands*, a ceremony ever afterwards used on such occasions.

That in placing these Ministers in the several local Churches, the Apostles proceeded, probably, according to *exigency*; to some places perhaps allotting a *Bishop*, with attendant *Deacons*, without a *Presbyter*; to others a congregated *Presbytery*, or a single *Presbyter*, with, or without, the third Order; and to others a single *Deacon*. But that before the settlement in any place of a BISHOP, properly so called, or Member of the FIRST ORDER, the Apostles retained to themselves the *Episcopal authority*; *visiting* the Churches, *confirming* the Converts, *exercising* the *power of the Keys* on offenders, and *forming Rules* for uniform government: that “*all things*”—“*in all Churches*,”—might “*be done decently, and in order*.”

PROPOSITION XIII.—That as the TEMPLE *Service* continued during their Ministry, and the LEVITICAL *Economy* was not at an end, the APOSTLES attended the *Public Worship*, and submitted to the *Jewish Rites*, “*walking orderly, and keeping* “*the Law*,” in obedience to the authority, and in conformity to the example, of OUR LORD. That they observed the “*hours of* “*prayer*,” and, like Him, were “*daily in the Temple*,” preaching the Gospel—“*the word of this life*”—and teaching therein, and also “*in the Synagogues of the Jews*.” That they did this in places where they founded *Christian Churches*; so that the

Jewish Converts—"zealous of the Law,"—were permitted to continue their obedience thereto; while the *Gentiles* were released from some of the more ceremonial parts; and that the Apostles themselves continued this attendance on the *Temple service*, and obedience to the *Levitical Institutions*, for *thirty years* subsequent to OUR LORD'S Ascension; being long after they had established "*Churches throughout all Judea, and Galilee, and Samaria;*" and the more distant regions of "*Asia.*"

That therefore they did not yet erect *Edifices* for the public celebration of the ceremony and worship peculiar to them—the *Lord's Supper*, or "*the breaking of bread*"—but used an "*Upper Room,*" or retired *chamber* in private houses; which was, however, considered so far *sacred*, as not to be profaned by *common meals*. That they abstained from the application of the term "*Temple,*" in respect to such, but used that of *Ἐκκλησία* (*Ecclesia*) or "*Church,*" a word applicable equally to the *Body of Worshipers*, and the *Place* of their assembling.—And that in consequence of this *symbolizing* with the *Service* of the Church under the *Jewish* dispensation, and the harmony in the *Christian Faith*, and *Service*, many "*were added to them,*" "*daily;*" "*the number of disciples multiplied in Jerusalem greatly;*" "*many thousands of Jews,*" and some of the "*Chief Rulers of the Synagogues*" "*believed;*" "*and a great company of the Priests were obedient to the faith.*"

THE APOSTOLIC-CHRISTIAN EPISCOPACY, AND THREE-FOLD MINISTRY.

PROPOSITION XIV.—That when contemplating the approaching close of their own Ministry, the APOSTLES did, according to the example of OUR LORD under the *like circumstance*, delegate the *powers* of the EPISCOPACY to others, as their Successors therein; each a *single person* having rule

over a *City*, or *Territory*, containing an *indefinite* number of *Congregations*, or subordinate "*Churches*."

That they set "*the pattern*" at JERUSALEM, where, it was proclaimed, there should be, at some time, "*a Tabernacle not to be taken down*;" over which Church, with its "*myriads*" of Converts, St. JAMES, one of the APOSTOLIC "*pillars*," was constituted the BISHOP; and in which—the original *Diocesan Church*—apparently was ordained also, the first "*ELDERS*"—or *Presbyters*—and DEACONS.

That they then proceeded to establish other EPISCOPAL *Seats*, or *Dioceses*, after this *Model*, with the THREE ORDERS of *Ministry*; making the most eminent of the Disciples *Bishops*, (or *Metropolitans*), as "*Timothy*" of *Ephesus*, "*Titus*" of *Crete*, "*Epaphroditus*" of *Philippi*; and, according to the earliest writers, many others of those whose names are noticed in the sacred Canon—as "*Barnabas*" of *Cyprus*, "*Mark*" of *Alexandria*, "*Clemens*" of *Rome*, "*Gaius*" and "*Aristarchus*," successively, of *Thessalonica*, "*Crescens*" of *Galatia*, "*Antipas*" of *Pergamos*, and "*Dionysius*," "*Publius*," and "*Quartus*," successively, of *Athens*; together with the "*ANGELS*," or *Bishops*, of the other "*Churches in Asia*;" to whom St. John addresses the Apocalypse.

That they invested them with the ordinary EPISCOPAL powers,—those proper to the *Ministry* of the FIRST ORDER, and ever after to be exercised with it, as they, the APOSTLES and first *Bishops*, had exercised the same powers, in conjunction with others, *extraordinary*, and *peculiar* to themselves;—giving them instructions as to the *transmission* of such powers to their *Successors* in the EPISCOPATE; and as to the *choice*, the *qualifications*, and the *ordination*, of the respective members of the THREEFOLD MINISTRY.

THE PERMANENT CHRISTIAN EPISCOPACY, AND THREEFOLD MINISTRY.

PROPOSITION XV. — That the *Bishops*—properly so

called—thus ordained, and appointed to their respective *Sees*, by the *APOSTLES*, did, in like manner, ordain their *Successors*, and other members of the *THREE Orders*: so that by the time the *LEVITICAL threefold Priesthood* ceased, and the *TEMPLE* was destroyed, the *CHRISTIAN threefold Hierarchy* was *fully established*.

That the *EPISCOPAL powers*, and *authority* continued to be thus transmitted in *regular succession*, in the Churches; and that the *members* of the *FIRST Order* in the *Hierarchy*—the “*BISHOPS*,”—at length, *exclusively* so called—did *alone* possess the powers of *ORDINATION* and *GOVERNMENT* in their *several Churches* or *Dioceses*—part of the *Universal Christian Church*—in perfect *Analogy* to the authority exercised by the *Jewish* “*HIGH PRIEST*” over the “*Priests*,” and “*Levites* ;” —by *CHRIST* over “*the Twelve*,” and “*the Seventy* ;” —and by the *APOSTLES* over the “*Elders*,” and “*Deacons* ;” and as they — the *BISHOPS* — had received *such authority* from the *APOSTLES*, who had received it from *CHRIST*, who had received it from *GOD* !

PROPOSITION XVI. — That as *OUR LORD* had recognized the *Economy* of the *Levitical Hierarchy*, and did, in his own *Ministry*, act upon the *established Episcopal principles* in the ordination of “*the Twelve*,” and “*the Seventy*,” the choice of *Matthias*, and the calling of *St. Paul*, so did He condescend, before the closing of the *Sacred Canon*, to make an *extraordinary appearance* to His favoured disciple, *the surviving Apostle*, as the “*ALPHA and OMEGA*” — “*THE ALMIGHTY* !” — *walking in the midst of seven golden candlesticks*,” and having “*in His right hand seven Stars*.” Which *CANDLESTICKS* He explained, as representing *the seven Churches in Asia* ; and the “*STARS*,” as the “*ANGELS*,” or *BISHOPS*, of such Churches. And to these “*ANGELS*,” as *Individual Bishops*, at the head of their respective *Dioceses*, were addressed the *Warnings*, the *Encouragements*, and the *Promises*, which “*the SPIRIT*” spake, through them, “*to the*

“*Churches.*” So that by such a *Vision* and *Representation*, OUR LORD *did* both *realize* His *promise* of being ever with His CHURCH, and, *once for all*, stamp an *incontrovertible*, and *indelible*, mark of *approbation* on EPISCOPAL GOVERNMENT.

PROPOSITION XVII.—That the *principal* functions of the Sacred Office—the *duties* of the FIRST ORDER—were, during the *Levitical Priesthood*, exercised by a *single person*, the HIGH PRIEST; both as he was typical of the “*Great High Priest*,” “*the Apostle*,” and “*Bishop of Souls*,” and as the Service was confined to *one place*, the TABERNACLE, and TEMPLE, in succession, and to *one People*, “*the great Congregation*.” That these functions were both in *appearance* and *reality* exercised by OUR LORD; who, previous to his death, delegated them to “THE ELEVEN,” to the *substituted* APOSTLE, and, through the HOLY SPIRIT, to “*the Apostle of the Gentiles*,” and that subsequent to these, the EPISCOPAL ORDER was *unlimited* as to numbers. That the members of the SECOND and THIRD Orders were always more numerous, being proportioned and varied, according to the *Services* to be performed; and, that these also *increased* with the *extension* of the Church.

That places of *Christian Public Worship*, or Churches, as at length technically called, were gradually substituted for the Temple, and the Synagogue; both the *Type* and *Antitype* being found at Jerusalem. And when “*the middle wall of partition*” was “*broken down*,” and the *Levitical Economy* at an end, the Temple and Priesthood, the Altar and Sacrifices, *typical* and *temporary*—were realized by the *Christian Temple* and *Priesthood*, the Altar, and *Sacrifices*; an economy to continue, thenceforward, unchanged, “*to the end of the world*!”

That the *Christian Church* then became the “SANCTUARY,” the “HOUSE of PRAYER for all the NATIONS,” the “*Tabernacle not to be taken down*,” while the THREEFOLD MINISTRY continued according to its *original institution*, the Lord taking, as

he had declared, of the *Gentiles*, “*for Priests and Levites*,” and the essential duties of the *Aaronical Priesthood*—the *High Priest*, *Priests*, and *Levites*—being thenceforward administered by *CHRISTIAN Bishops, Priests, and Deacons*.

PROPOSITION XVIII.—That “**THE CHURCH**,”—*limited* under the Jewish Dispensation, but *Catholic*, or *Universal*, under the Gospel—is to be regarded as a *Divine Institution*, and a regularly ordered *Society*; ever to be maintained in its *essential characteristics*, and *privileges*, according to the *Will of God*, as this is revealed.

That a *MINISTRY* lawfully ordained to officiate in its *Sacred Offices*, is of the essence of its Constitution, having ever been found in it since the *promulgation* of that *Will*; and that the *continuance* of such *Ministry* seems indispensable to the well being, if not to the *formal* and *visible existence* of the Church. For “*how shall they believe in him of whom they have not HEARD? and how shall they hear without a PREACHER?*” and “*how*”—with *what effect* and *benefit*—“*shall THEY preach, except they be SENT?*”

That all *contempt* of the *Divine Revelation*, therefore, and every *unlawful* *INTRUSION* into the *Sacred Office*,—the taking “*this Honour unto himself*” by any one “*but he that is called of God, as was Aaron*,”—and all *CONFUSION* of the *Sacred Orders*, and all *POLLUTION* of *Places* or *Things consecrated*, seem equally forbidden, and guarded against, under the *Gospel*, or *perfect*, Dispensation, as under the *Levitical*:—a *Christian Apostle* expressly noticing “*the gainsaying of Corah*,” and denouncing punishment against the like *Sinners* of his day!

PROPOSITION XIX.—That the *Sacred Records* being generally *concise*, and in some cases *silent*, as to *Historical transactions*, and *peculiar Institutions*, and a knowledge of

these being to be collected from *incidental* notices, and implications, only, much is left to be learnt by *Analogy* as to the establishment and government of *Churches*, and the *Ordinations*, and *Offices* of the MINISTRY. Hence "*the Acts*" of one Apostle are to be taken as evidence of "*the Acts*" of the *others* under *similar* circumstances. The *Church at JERUSALEM*, the first founded according to prophecy, is to be regarded as the *MODEL* of the *Apostolic Churches*. And the *Epistles*, particularly those addressed to *Timothy* and *Titus*, are to be considered as general directions, as far as they go, as to the government of the CHURCH, and the *Ordination* of the *Members* of the MINISTRY. And that these *Acts*, this *Model*, and these *Directions*, are mentioned and preserved in the *Sacred Canon*, in order to an *obligatory* and *perpetual* adherence to them.

That it may, therefore, be concluded—that it was the *Apostolic practice* to place in stations of eminence, or within a certain extent of territory, Individuals possessing their confidence, who were "left" to "*abide*" there, in *their place*, and "*to set in order things wanting*," as *they* themselves were accustomed to do. To whom was delegated the commission—to "*ordain Elders in every City*" throughout such district, or Diocese, and also members of the third Order; to *rule* over such "*Elders*," and inferior Members;—to punish offenders; and to govern the Church *in general*. That this system of *Diocesan Episcopacy and Government*, was adopted in all the *Apostolic Churches*, since it is found in that first established at *Jerusalem*, where *St. James* acted as BISHOP, and where, also, are found the first "*Elders*," and *Deacons*. And that in the *Epistles*, particularly those to *Timothy*, and *Titus*, probably the first *Diocesan Bishops* after *St. James*, there are *general directions* to them, and their *Successors*,—the members of the FIRST ORDER,—as to their conduct in the government of the Church, and the *Ordination* to the *Ministry*.

PROPOSITION XX.—That from this *conciseness* in the Sacred Records, some *information* is to be looked for in the Writings, and practice of *those*, who lived in, or near, the *Apostolic age*, and this effectually establishes the existence, in *their days*, of the **THREE Orders**, and of *Diocesan Episcopacy*, or the government by the *first* of these over the *others*, and over a number of *subordinate Churches*; thus *connecting* the Divine, and Apostolic practice with that of the *following ages*. And *Lists* of BISHOPS, or single persons presiding over the Clerical body, in many of the principal Churches founded by the Apostles, with incidental notices of their attendant PRESBYTERS, and DEACONS, and of persons *raised* from *one Order* to *another*, have been recorded, and are yet preserved.

PROPOSITION XXI.—That in *consistence* with such Authorities—divine and human—an important *Fact* is acknowledged by the chief *Opposers* of Diocesan Episcopacy, themselves;—viz. that this form of *Ecclesiastical government*—*one* having *pre-eminence* over the body—a “power without participation,” and without which “there would be as many schisms as Priests,” did prevail *soon after*, if not in the *Apostolic age*, which latter point, even, their own arguments go far to support.

And if *this* be the case, and it be considered as a *corruption* of a *scriptural* practice, the *change*, so *corrupt*, must have been either designedly *encouraged*, or silently *acquiesced in*, by the *Apostles* themselves. On which supposition, they would appear to have proceeded,—in the one case in direct *hostility* to the HOLY SPIRIT, under whose dictates they had before acted,—in the other with a strange *indifference*, as to a matter so important to the *order* and *peace* of the Church! If, on the other hand, it took place in the *succeeding age*, then is the well known humility, and piety, and *disinterested zeal* for the truth, of the early Bishops and Martyrs, to be *reconciled* with such a daring *violation* both of the *Divine institution*, and of

Apostolic practice and directions! And moreover, this change from an *established* form of government to another, *different* in all the *Churches* settled in every region of the Christian world—with the *silence of History* on so extraordinary and important an occurrence; and with the apparently unresisting, and consentaneous, *submission* of all those from whom the former power had been wrested!—A circumstance not less incredible, than if all the *Monarchies* of the earth should have been suddenly, and violently, converted into *Republics*, or such into *Monarchies*, and no cotemporary historian *relate* the change, nor the persons dispossessed of dominion *resist* the aggression!

PROPOSITION XXII.—That thus it appears—from the *direct testimony*, and *analogy*, of the HOLY SCRIPTURES—from the evidence of the *Fathers*, and early *Writers*—and from the *improbability* of the arguments on this point of the Adversaries themselves,———

That in the Constitution, and Economy of THE CHURCH of God, and of Christ, there has ever existed a *Gradation* of THREE ORDERS in the PRIESTHOOD:—the *first* Order filled by *individual Succession*, and the members thereof *exercising rule* over the others; which *gradation* of Orders, and Episcopal *superiority*, have (notwithstanding an *indiscriminate* application of *titles*,—found as well in the History of the *Jewish*, as of the *Christian* Hierarchy,) formed the *characteristic* feature of the MINISTRY of the Church.—That this Economy,—*expressly* settled by GOD—prevailed essentially during the continuance of the *Levitical* Priesthood; and at the time when OUR LORD appeared on Earth:—that it was sanctioned by the *method* adopted by HIM in the *development* of the *Gospel Universal Church*; which method was followed by the *Apostles* in the Churches established by them, and perpetuated by their *Successors* in all parts of the Christian world: and that in conformity to *Divine* Institution, and sanction, to *Apostolic* practice, and *Primitive* usage, it has generally prevailed, and is maintained, to the present day.

PROPOSITION XXIII.—That the Episcopal form in the Hierarchy, proved thus to be neither a corruption in the *Apostolic age*, nor an usurpation in the *succeeding one*, was not seriously attempted to be impeached or renounced (except by *Aërius*, a *Presbyter*, in the fourth Century, and his attempt was generally deemed *Heretical*) till after it had existed in the Apostolic Churches for nearly *fifteen Centuries*; when a *Supremacy* arrogated by the *Bishops of Rome*, and the errors of that Church, occasioned a breaking off communion with it.

That in the REFORMATION that followed, some particular bodies of Christians did, in their new formed establishments, partly from an *indiscriminating zeal*, affecting a *contrary extreme*, and partly from alledged necessity under peculiar and *local* circumstances, institute a more *popular form* of Ecclesiastical Government, in which the *Episcopal powers* were lodged in the *Body of the members* of the *second Order*; a shadow only of the *first Order* remaining in the *President* of the Assembly; while a new, or *Lay, Order* of Rulers was superadded.

That *the innovation* thus made in the original institution and economy, led to *farther changes*, terminating in an *extinction* of the legitimate Episcopal *Office*, and the assumption of the *appointment to the Ministry* by the *Laitie*. And that these *progressive irregularities* at length produced an *entire disregard* of the Divine Institution, and of primitive usage;—the *desecration* of things hitherto declared sacred;—and the preaching, and administering of the Sacraments, by men *untaught, uncalled, and unconsecrated!*

PROPOSITION XXIV.— That these *innovations* and *irregularities* have been occasioned by an inattention to the *analogy of Scripture*—the neglecting to compare “*scriptural things with spiritual*” —and a disregard to the testimony of *cotemporaneous* and *succeeding* writers. Whence have arisen

notions apparently erroneous, *both* as to the *constitution of the Church* itself, and the *established Orders of the Priesthood*.

That for want of considering this Analogy, *the Church of God and of Christ* is regarded as having *originated* in the days of OUR LORD upon earth, and as being *thenceforward* only, to be *built* upon the Rock of Ages; and not as the *continuation*, and *perfection* of the Economy Divinely instituted, which prevailed under the *Levitical*—the imperfect or preparatory dispensation, and was completed under the *Christian*—the perfect and permanent establishment.—Is regarded, too, as a *voluntary Society*;—*exclusive*;—*indefinable* in its nature and powers;—*uncertain* in its government;—*insusceptible* of the *natural influences* of *Civil Institutions*; and not subject to any *control* or *regulation*, for which *direct*, and *literal*, and, to every individual concerned, *satisfactory* authority, cannot be produced from the sacred pages.

By which rules of action “*the traditions—taught,*” and “*the ordinances delivered,*” are sometimes excluded; and warrant is afforded to the enthusiast to “*despise the Church of God!*” Hence the originally established, and long continued, *Orders of the Priesthood* have been *confounded*—a *lay-government* super-added, on testimony—if any—clearly much short of what is rejected in the disputed points; *and the People* have been made, most inconsistently, the appointers of those whom the *Divine authority* has constituted to “*have rule over them—in the Lord,*” and even allowed—*uncalled* of God—to *take this honour to themselves!*

Which practices are principally maintained by the following *arguments*—and these arguments are here in brief answered.

FIRST—as to a *supposed existence of TWO ORDERS only*.

I. On a *construction* of particular passages, in the *Scriptures*, and the writings of the *Fathers*, unsupported in the first case by the *analogy of faith*, or, in both, by the *Context*; of which are principally the following:—

1. Those in which the terms *Πρεσβύτερος*, or “*Elder,*” and

Ἐπίσκοπος—translated sometimes “*Bishop*,” and sometimes “*Overseer*,” are used *indiscriminately*; as Ac. xx. verses 17. with 28. and Tit. i. verses 5. with 7. and with 1 Tim. iii. 2.

But *identity of title* does not prove *identity of Office*; for the *same indiscriminate use of terms* is found in the *Old Testament* with respect to the several Orders of the *Aaronical Priesthood*, between the duties and privileges of which no question is made; as Lev. i. 7. (and xxi. 10.) with i. 8. and Deut. xxvii. 14. with Josh. viii. 33. and iii. 3. and 17, &c.

2. Those in which *the Apostles* apply to *themselves* the appellation of the *Second Order*, Πρεσβύτερος, or “*Elder*”—as 1 Pet. v. 1. and 2; and 3 John 1.

But if this argument prove *any thing*, it proves *too much*; as it would reduce not only *the Apostles*, and their *Disciples*, and *Successors*, but OUR LORD *Himself*, to the rank of “*DEACON*,” (Διάκονος) the lowest order of the three.—Rom. xv. 8. Gal. ii. 17. and 1 Cor. iii. 5. 2 Cor. iii. 6. vi. 4. xi. 23. Eph. iii. 7. Col. i. 23, 25. and Eph. vi. 21. Col. i. 7. iv. 7. 1 Thess. iii. 2.—while it would *elevate* to the *Apostolate*, (Ἀποστολῶν) those *evidently* of an inferior order, 2 Cor. viii. 23. Phil. ii. 25. Rev. ii. 2. (and perhaps Ac. xiv. 14. and Rom. xvi. 7.) and would, also, allow a LAYMAN to be one of the *established Orders*—“*a Deacon of God*,” (Θεῷ Διάκονός) Rom. xiii. 4.—the same term as given to *Timothy*, 1 Thess. iii. 2. Nay, even a FEMALE, as *Phebe*,—“*a Deacon of the Church*,” (Διάκονον τῆς ἐκκλησίας) Rom. xvi. 1. and Postscript, in direct *contradiction* to the *decisions* of the Writer.

3. Those which seem to imply an *Ordination* by *Presbyters*,—the Members of the *Second Order*,—as Ac. xiii. 1-3. and 1 Tim. iv. 14.

But the *first* of these passages relates to an *extraordinary* occurrence, and is far from proving a common *Ordination*. (See *ante* PROP. x.) while the sense of the *second* is made *doubtful*, if not altogether *adverse* to the construction proposed,

by another passage in an Epistle *from and to the same parties*, and relating to the *same transaction*, 2 Tim. i. 6.

4. Those which seem to intimate a *government of the Church* by the "*Elders*," as "*Overseers*;" as Ac. xx. verses 17. and 28. with 31.

But this passage is too *equivocal*, and *inconclusive*, to stand as evidence against so much of a contrary tendency, and the presumed *analogy of faith*.

And as to particular passages in the *Writings of the Fathers*.

5. Those which mention *two Orders* without a *third*.

But this is a natural consequence of the *indiscriminate* application of *titles* to the *two* higher Orders, found in the *Holy Scriptures*, and common at the close of the *Apostolic age*; and these passages, taken *strictly* in such sense, would make the writers *contradict*, not only *their cotemporaries*, but even *themselves*.

6. Those which, from either *erroneous translation*, or want of attention to the *context*, are made to imply a very *limited Jurisdiction* in the BISHOP—properly so called;—*narrowing* his Diocese to a *single parish*, or *village*—confining his Church and people to *one place of meeting*—supposing his having a *personal knowledge* of *every one* of his flock, and making *him* to attend to the claims of *all the indigent*; and *alone* to administer the Sacraments *to all*.

But on these points, such *explanations* have been given, as to have *convinced* the *candid* opponent, and which remain *unrefuted* and *unanswerable*.

II. On an alledged want of evidence in the Holy Scriptures in *precise words*, for the existence of the *Christian threefold Ministry*.

But this is supplied by the *analogy of faith*;—and there are *many important points* of Christian practice, universally *acknowledged* and *obeyed* as of *Divine Institution*, for which no such evidence is either afforded, or required.

III. On a deduction of supposed *consequences*.

—As to the *Reformed Churches*, which are not under *Episcopal* government, and — as to all not included in the *visible Church of Christ*.

But these consequences it does not seem *necessary* either to *draw*, or to *accede to*. If God ordain rules for *apparently general observance*, with *Him* be the decision on the plea of *necessity*, or *expediency*, for the non-observance of such rules. But we would willingly, and with charity, remember, that “*the things which are impossible with men, are possible with God!*”

SECONDLY—As to the choice of the *Ministry*, and their appointment by THE LAITY.

1. On the passage Ac. xiv. 23. where the word χειροτονήσαντες, used for “*ordained*,” as it signifies *literally*— a *lifting up of the hand*, is assumed to mean that the Ceremony was by an *act of the people*.

But the word may be taken *figuratively* here, as it is in another place, where it is used to express a choice made by *God himself*—“*chosen before of God*,” Ac. x. 41. (Gr.) and the construction contended for, is *contrary to analogy*, Tit. i. 5.

2. On the choice, or appointment, of *Matthias*, and the *seven Deacons*.

But, in the *first* of these cases, the *act* of “*appointing*” the two *Candidates* may, from the context, Ac. i. 2 with 12-14, 15, with 21-24. 23 with 24. and 24 (15) with Ac. xv. 7, 8. be justly attributed to the *Apostles*. And in the *second*, the *suffrage*, or *testimony* of the people might naturally be *admitted*, when, as to one part of the office,—the dealing out the *Alms of the Church*—they were so greatly interested in the *integrity* of those to be appointed. But in fact the *direction* was given—the *number* was fixed—the *appointment* and the *ordination* were made—and thus the *whole action* was rendered *valid*—by the *Apostles alone*, Ac. vi. 3. and 6.

[The attempt to create evidence here, by the substitution of

“YE” for “we,” vi. 3. is still *on record* in some of the *Church bibles*.]

THIRDLY,—*As to the EXERCISE OF THE MINISTRY by the LAITY.*

I. On a misapplication of the terms, “*an Holy Priesthood*,” 1 Pet. ii. 5. — and “*Kings and Priests*,” Rev. i. 6. v. 10. xx. 6.

But the *real sense* of the *first* is gathered from Ex. ix. 5, 6. where *that Nation* is called “*a Kingdom of Priests*,” whose LAITY is forbidden, on pain of death, “*to offer incense before the Lord!*” Num. xvi. 40. And if the *other* passage be taken *literally*, and *all* are PRIESTS, then *all* are likewise KINGS.

II. On unfounded assumptions—as

1. That an *useful* Ministry cannot but be a *valid* one.

But if the *lawfulness* of such Ministry be *questionable*, as being contrary to either the *express word of God*, or the *analogy of faith*, the appearance of what may be, under such *circumstances*, *erroneously* considered as *success*, will not warrant the supposition; for we are forbidden, under the heaviest denunciation, to “*do evil that good may come*,” Rom. iii. 8.

2. That *sincerity of intention* will reconcile this, or even any thing, *in the sight of God*.

But *when* God has been pleased to *declare His Will*, the plea is utterly inadmissible; sincerity in *disobedience* is an *anomaly*, and “*ignorance*” cannot be “*winked at*.”

FOURTHLY,—*As to a PARTICIPATION in the GOVERNMENT of the Church by LAYMEN, or RULING ELDERS.*

—On the following passages principally—Rom. xii. 6-8. 1 Cor. xii. 28. and 1 Tim. v. 17.

But a *different* and more *natural construction* is in such conformity both to *Scripture analogy* and *primitive practice*, that the sense required may be fairly objected to, as *forced* and *unwarrantable*.

CONCLUSION.

IF, THEN, particular *Places*, and *Sacrifices*, and *Seasons*, and *Persons*, were, at the beginning, of God's *appointment* for the *Public Service of the Church*. PROPOSITION I.—and these were more particularly designated, and sanctified, as the Divine Will was more *plainly revealed*; PROP. II.—with which *the Stranger* was forbidden, on pain of death, to intermeddle. PROP. III.—while the *instituted gradation of Orders* was guarded against *confusion* and *infringement* by a *signal display* of the DIVINE *displeasure*, and *vengeance*. PROP. IV.—

—IF the only exception be found in the case of the PROPHETS, persons specially appointed by God for *particular purposes*, and acting within the *limits* of their *Commission*, under the express *denunciation* of like vengeance. PROP. V.—while Our Lord formally recognized such an *Economy*, and was *Himself* obedient to its *Institutions*. PROP. VI.—and did not act in *His Ministry* till openly *called* and *appointed*; when He adopted the *Precedent*, and established a like *three fold gradation of Orders*, Himself having the *Superintendency*, and exercising *Episcopal power*. PROP. VII.—

—IF He, on the close of His earthly Ministry, *delegated this power* to others, with an assurance of His being ever *with them*, and *their Successors*. PROP. VIII.—and, after the choice and substitution of *another Apostle* by the superintending Authority of CHRIST. PROP. IX.—and the calling and appointment of the *Apostle of the Gentiles*, and after the confirmation of the HOLY SPIRIT. PROP. X.—the Apostles *exercised this power* in the choice and employment of their *Disciples*. PROP. XI.—in *ordaining* to the Ministry, and in the *formation*, and *government* of *Local Churches*. PROP. XII.—still, like OUR LORD, recognizing the existing *Levitical Priesthood*, and *Service*. PROP. XIII.—and, on the *termination* of *their Ministry*, dele-

gated the *Episcopal powers* to others. PROP. XIV.—who acted in *like manner*, as did also *their Successors*. PROP. XV.—

—IF OUR LORD, by a *mystical* appearance, and His *interpretation* of it, *sanctioned* this delegation, and thus *confirmed* the legitimacy of EPISCOPAL GOVERNMENT. PROP. XVI.—and the CHRISTIAN CHURCH, and PRIESTHOOD, and SERVICE, succeeded to the *Levitical*. PROP. XVII.—and were to be kept equally *inviolable*. PROP. XVIII.—

—IF this *gradation* of ORDERS, under *Diocesan* EPISCOPACY, be authorized by the *Holy Scriptures*, by the *Analogy of Faith*, and *Apostolic practice*. PROP. XIX.—by the testimony of the *Christian Fathers*. PROP. XX.—and by even the *partial admission* of the opposers of it. PROP. XXI.—and such an ECONOMY, as it originated in the *revealed Will* of GOD, and was *confirmed* by OUR LORD, have prevailed in the Churches *founded* by the *Apostles*, and *governed* by *their Successors*, down to the *present time*. PROP. XXII.—which *Economy* there was *no material attempt* made to impeach till near *fifteen centuries* after the *Apostolic Institutions*. PROP. XXIII.—and the *Quotations* from the *Holy Scriptures* adduced to support any such attempt, and the *Arguments* grounded thereon, on the *Writings of the Fathers*, and on *gratuitous Assumptions*, and *hypothetical Consequences*, be *inapplicable*, or *inconclusive*. PROP. XXIV.—

—THEN IS EPISCOPACY,—of DIVINE INSTITUTION; and the *Separation* from any Church possessing these discriminating marks of a *true and lawful one*, and maintaining *legitimacy of form*, with *purity of doctrine*, forbidden by the letter and spirit of *Holy Writ*, expressly contrary to the *precepts* and *practice* of OUR LORD, of the *Apostles*, and the *Primitive Church*; and discountenanced by *general and continued custom*. And if *such* be not the “*Schism in the body*,” deprecated by OUR LORD, denounced by *St. Paul*, and *St. Jude*, and opposed by the early *Fathers* of the Christian Church, then does it seem yet to be sought, and declared, WHAT is *such* SCHISM!

*An Act for the Uniformity of Common Prayer and Service in
the Church, and Administration of the Sacraments.*

PRIMO ELIZABETHÆ.

(ABSTRACT.)

THIS Act states, that whereas at the death of King Edward VI. there remained one uniform order of Common Service, and Prayer, &c. intituled, "*The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England,*" authorised by Act of Parliament, holden in the 5th and 6th years of the said King, intituled, "*An Act for the Uniformity of Common Prayer and Administration of the Sacraments;*" which was repealed by Act of Parliament in the 1st year of Queen Mary, "to the great decay of the due honour of God, and discomfort to the professors of the truth of Christ's religion." (1)

II. It is therefore enacted, that the said Statute of repeal, only concerning the said book, and the service, &c. appointed thereby, should be void, and that the book, with the alterations and additions appointed by this Statute, should be in full force and effect.

Repeal of the 1st
Mary.
Bk. of Com. Pr.
5 and 6 Ed. 6,
restored.

III. That all Ministers should use the Mattins, Evensong, celebration of the Lord's Supper, and administration of each of the Sacraments, and all other common and open prayer, in the order and form mentioned in the said book, with one alteration, or addition of certain Lessons for every Sunday in the year, and the form of the Litany altered, and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants. and none otherwise. (2)

And to be used
with alterations.

(1) In the year 1548, 2 Ed. 6, the Archbishop of Canterbury, and twelve of the other principal Bishops and Divines, joined in a committee, drew up the form of celebrating the Lord's Supper; and after that, of the rest of the Common Prayer, chiefly from the best primitive formularies of public prayer they could find; which was soon after confirmed by authority of Parliament, with this testimony subjoined, viz. that "none could doubt but that the authors were inspired, and assisted therein by the Holy Ghost," (*Jones's Short View.*) and this was established by Stat. 2 and 3 Ed. 6, c. 1. Some alterations were made and recognized by Stat. 5 and 6 Ed. 6, and it was the Liturgy thus established that was set aside by Queen Mary, who restored the service to what it was in the last year of Henry VIII.

(2) These alterations were not made by the Queen, or Parliament, but by Commissioners duly appointed to review the Liturgy. (*L'Estrange.*)

Forfeiture for refusing to use, or using any other, or depraving, &c. 1st offence.

IV. That if any Minister, &c. should (3) refuse to use the said Common Prayers, or (4) to minister the Sacraments in order and form set forth in the said book, or wilfully use any other rite, ceremony, &c. or should preach, or (5) speak any thing in the derogation, or depraving of the said book, and should thereof be lawfully convicted, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact, he should forfeit, for his first offence, the profit of all his spiritual (6) benefices, arising in one year, and suffer imprisonment six months.

2d offence.

V. And if he should, after his first conviction, *eftsoons* (*soon afterwards*) offend, then, for his second offence, he should suffer imprisonment one year, and be deprived, *ipso facto*, of all his spiritual promotions; and all (7) patrons might present to the same, as though such person were dead.

3d offence.

VI. And that if, after he should be twice convicted, he should offend the third time, he should be deprived, *ipso facto*, of all his spiritual promotions, and suffer imprisonment during his life.

Penalty if no benefice, 1st offence.

VII. And if he should not be beneficed, nor have any spiritual promotion, then he should, for the first offence, suffer imprisonment during one whole year.

2d offence.

VIII. And for his second offence, during his life.

Penalty for ridiculing, or speaking against, 1st offence.

IX. And if (8) any person should, in any interludes, plays, songs, rhymes, or by other open words, (9) declare, or speak any thing in the derogation, depraving, or despising of the same

(3) Robert Cawdrey, a Clerk, deprived by the High Commissioners for preaching against, and refusing to celebrate divine service according to the Common Prayer, An. 33 Eliz. (*Coke*) *Nicholls*. See Canon 38.

(4) An indictment for baptising a child without the sign of the Cross. (*Goldsb.*) *Nicholls*. See Canon 14, 15, 30, 71, 72.

(5) Hill. Ter. 43 Eliz. One Home deprived, for speaking against, and refusing to use, the Common Prayer. (*Goldsb.*) *Nicholls*. See Canon 4, 5, 6, 8.

(6) The term Benefice is derived to us from the Romans, who distributed part of the lands they conquered to their soldiers, both as a recompense for past, and an encouragement to future services, and they were then called *Beneficiarii*, and the land a *Beneficium*, or Benefice.—Hence as the riches of the Church increased from the liberality of princes, the word *Benefice* was applied to Church Livings.—Or the term may be derived from the feudal law when it signifies land granted for a limited time, and which, when it became hereditary, was called a *feud*.

(7) The right of patronage, of advowson, or presenting a Clerk to the Bishop when a Church becomes vacant, was first gained by founders, benefactors, or maintainers of the Church. They were called *Advocati* (whence the term *advowson*) and *Patroni* (patrons) because they were bound to protect the rights of the Church and their Clerks.

(8) Feme Covert within this clause. (*Hob. Dyer*) *Nicholls*.

(9) It was adjudged, that if words spoken amount to treason, *à fortiori*, they do

book, or compel, or procure, or maintain any Minister, &c. in any (1) Cathedral, or Parish (2) Church, &c. or in any other place, to sing or say any common, or open prayer, or to minister any Sacrament, otherwise than mentioned in the said book, or should unlawfully interrupt, (3) or let (*hinder*), any Minister in singing or saying common and open prayer, or ministering the Sacraments, in manner mentioned in the said book, he should forfeit, for the first offence, an hundred marks.

X. And for the second offence, four hundred marks. 2d offence.

XI. And for his third offence, all his goods and chattels, 3d offence.
and suffer imprisonment during his life.

XII. And if any person, for his first offence, should not pay such sum within six weeks after conviction, he should, (4) instead of the said sum, suffer imprisonment six months. Penalty, if forfeiture not paid, 1st offence.

XIII. And for his second offence, and not paying such sum, he should, instead of the said sum, suffer imprisonment twelve months. 2d offence.

XIV. That all persons (5) inhabiting within the realm, or any other the Queen's dominions, "shall diligently and faithfully, having no lawful or reasonable excuse to be absent, All persons to resort to Church, under penalty.

so when written (2 *Roll*): Therefore the writing virulent libels against the Common Prayer is depraving it (*Nicholls*). By the 14 Car. 2, ch. 4, these penalties are confirmed.

(1) From the Greek *Καθεδρα*, a *chair* or *seat*. When the early converts who were rich, devoted lands to pious uses, the Oratories, or places of public worship, were called *Cathedræ*, *sedes*, Cathedrals, or seats. Lyndwood makes a distinction between *Cathedral*, *Conventual*, and *Collegiate* Churches—a *Chapter* being spoken of in respect of the first; a *Convent* in respect of a Church of Regulars; and a *College* (*Collegium*) in respect of an inferior Church, where several persons are *collected* together. The term *College* was used by the Romans, as the *College of Priests*—of *Augurs*, &c. In the Civil Law they were called *Universitates*, as forming *one whole*. The Bishop's See, or Cathedral Church, was generally fixed in large towns, which thereby became entitled to the honour of a city. In this country, several have been removed on account of this, as Dorchester to Lincoln, Selsey to Chichester, Kirton to Exeter; and the rule was observed in fixing the Sees of the five new Bishoprics erected by Henry VIII. Generally, Colleges in the Universities are lay corporations, though the members may be all spiritual. (*Salkeld*.) The Dean and Chapter of Christ Church, Oxford, are a spiritual, and not a lay body. (*Bunbury*.)

(2) *Κυριακον*, or *Κυριου οίκος*, the *Lord's House*; hence, *Cyrce*, Saxon; *Kircke*, Danish; *Kercke*, Belgic; *Kirkia*, or *Kurk*, Cimbrick; *Kirk*, Scotch; and *Church*, English. See Index, "Church."

(3) 42 Eliz. In the Queen's Bench, Travers' case, disturbing Minister. *Nicholls*.

(4) Here is an action of imprisonment, or 100 marks; but 23 Eliz. ch. 1, inflicts the 100 marks *and* imprisonment. This and the following section are nearly *verbatim* the same as 5 and 6 Ed. 6, ch. 1, sec. 2 and 3.

(5) See Observations at the end of the following Act, 13, 14 Car. 2.

“endeavour themselves to resort to their (6)Parish Church, or (7)Chapel
 “accustomed, or upon reasonable let thereof, to some usual place, where
 “common prayer, and such service of God shall be used in such time of let,
 “upon every Sunday, and other days ordained and used to be kept as holidays,
 “and then and there to abide(8) orderly and soberly, during the time of
 “common prayer, preaching, or other service of God there to be used and
 “ministered, upon pain of punishment by the censures(9) of the Church;” and
 every person so offending should forfeit twelve pence, to be levied by the
 Churchwardens(1) to the use of the poor of the same parish, of the goods,
 lands, and tenements, of such offenders, by way of distress.

Bps. &c. exhorted
 to exertion.

XV. “And for due execution hereof, the Queen’s most
 “excellent Majesty, the Lords Temporal, and all the Commons
 “in this present Parliament assembled, do in God’s name, earnestly require

(6) The Ecclesiastical Judge cannot punish a person for not coming to the Church of the parish where he resides, if he goes to any other (*Bulstrode, Coke L.*). A person is not bound by this Statute to his Parish Church, but upon reasonable excuse may go to another; but it is otherwise by the Ecclesiastical Law. (*Doddridge Justice, 2 Rolls.*) One Tomlyn convicted for not repairing to his Parish Church, or to any other, and for not remaining there during Divine Service. (*Levin’s Entries*) *Nicholls*.

(7) Latin *Capella*, Danish *Kapel*, Belgic *Capelle*, and Spanish *Capilla*; hence our word by the softening of the initials. It is very uncertain whence the term is derived. Some say from *Καπηλαία*, *little tents* to shelter from the weather; and others from *Chape*, or *Cope*, or *Capa*, the Priest’s vestment that covered the body. There were formerly two kinds of Chapels; one built adjoining the Church, as a part of it, in which prayers were read, and where the Romanists had an altar: the other separate from the Church, and now called a *Chapel of Ease*; being for the ease and conveniency of the parishioners that reside at a distance from the Parish Church. Some of these have the parochial rights of christening and burying. There are also Private Chapels in the houses of noblemen and other individuals, which are allowed by the 21st Canon of the Council of Agda, A.D. 506; but all Clerks are prohibited officiating in them, without leave from the Bishop. They were anciently consecrated by the Bishop of the Diocese, and ought to be so still.

(8) The person is to endeavour to resort diligently and faithfully, and to abide there orderly and soberly; and for not doing it in this manner, he may be punished as well as if he was absent; so if he talks or walks there during the time of Divine Service. (*1 Rolls. Foster’s Case*) *Nicholls*. See Canon 18, 19, 111, 113. A Statute passed, 1 Mary, to prevent the interruption of Preachers; also 1 W. ch. 18, and 1 G. St. 2, ch. 5.

(9) “Wherewith the Church standeth encharged by the Scriptures.” *Cosins*.

(1) In the ancient Episcopal Synods, the Bishops used to summon creditable persons out of every parish, to give information of, and attest the disorders that prevailed. These were called “*testes synodales*,” *synod witnesses*, or *synodsmen*; now by corruption, *sidesmen*: they are also sometimes called *questmen*, from their office, in making *inquest*, or enquiry concerning offences.

“and charge all the Archbishops, (2) Bishops, (3) and other Ordinaries, (4) that
 “they shall endeavour themselves to the uttermost of their knowledges, that
 “the due and true execution thereof may be had throughout their dioceses (5)
 “and charges, as they will answer before God for such evils and plagues,
 “wherewith Almighty God may justly punish his people for neglecting this
 “good and wholesome law. (6)

(2) The *title* of Archbishop is not perhaps so ancient as the *office*; it not being used till about the beginning of the 14th century. After this it grew common, being mentioned in the Councils and Ecclesiastical Histories of the following times. The office itself was ancient. For Archiepiscopal or Metropolitan Jurisdiction was acknowledged, as an ancient custom belonging to several sees, in the great Council of Nice, A. D. 325, and it was then decreed, that the Bishop of Elia or Jerusalem, should have a precedence allowed him, “*with regard to the honour of his metropolis.*” The Council of Carthage was held under St. Cyprian, as Archbishop of the province. Nor was the metropolitan dignity only an empty title of honour; for Metropolitans had power to convene the rest of the Bishops in their provinces to the provincial synods, and to appoint the place where the assembly was to be held; and as the other Bishops were not to conclude any matter of moment without their Metropolitan, so had not he an arbitrary power to do any matter of the like concern, without the advice and consent of his co-provincials. *Nicholls. See Index “Church of England.”*

(3) See Index, “Bishop.”

(4) Ordinary (*Ordinarius*) in the civil law, is any judge having authority to take cognizance of causes, in his own right, and not by deputation. In the common and canon law, it denotes one who has *ordinary* or *immediate* jurisdiction in ecclesiastical causes, as of common right, in an opposite sense to persons *extraordinarily* appointed. In this sense Archdeacons are Ordinaries; but the term is more commonly applied to the Bishop of the Diocese, who has the ordinary ecclesiastical jurisdiction therein. And here it may be remarked, that the term *extraordinary* implies an inferior office to that of *ordinary*, as in the cases of *Masters Extraordinary* in Chancery, &c. In some Acts of Parliament, indeed, the Bishop is called “the Ordinary.” There are several Chapels, Chapters, &c. exempted from the Ordinaries jurisdiction. The Archbishop is Ordinary of the whole province, to visit, and receive appeals from the inferior judicatures. The Pope was called “*Ordinary of Ordinaries*,” when he had usurped the right of collating to all benefices.

The Ordinary of Assize and Sessions, was a deputy of the Bishop of the Diocese to determine whether malefactors could read or not, and to perform divine service for them.

(5) From *διοικησις*, *government* or *administration*, or from *διοικεω*, *to dwell apart*. A general division of the Empire was made by Constantine into four civil dioceses, which were afterwards subdivided, and by this constitution it is supposed the ecclesiastical ones were afterwards regulated.

(6) Not that this power is bestowed by the indulgence of Christian Princes, but by them continued upon the practice of the Church in former ages, even before there were any Christian Princes in the world, as it received the same from the apostles, and the power given them by Christ himself. But because our Lord endued not the

And authorised to punish. XVI. And that for their authority they should have full power by this Act, to reform, correct, and punish by censures of the Church, all which should offend within their jurisdictions or dioceses.

Justices to hear, &c. XVII. That all Justices of Oyer and Determiner, or Justices of Assize, should have full power in their open and general Sessions, to determine all offences, contrary to this Act, within the limits of their commission, and to make process for the execution of the same.

Bishops may join with the Justices. XVIII. Provided that every Archbishop and Bishop, should at all times at his pleasure, associate himself to the said Justices.

Books to be procured by Parish. XIX. Provided also that the Books concerning the said service, should be procured at the charge of every parish, &c. before the nativity of St. John Baptist then following, and within three weeks after be put in use.

Limits of punishment. XX. That no person should be impeached for any of the above offences, unless indicted at the General Sessions next after such offence committed.

Trial of Peers. XXI. Provided always that Lords of the Parliament, for the third offence, should be tried by their Peers.

Mayors, &c. may judge. XXII. Provided also that the Mayor of London, and all other Mayors, Bailiffs, &c. of all places to which Justices of Assize do not commonly repair, should have power and authority to hear, and determine the offences aforesaid, yearly, within 15 days of Easter, and St. Michael, in like manner and form; Provided always, that Archbishops, and Bishops, and their (7)Chancellors, Commissaries, (8)Archdeacons and other

minsters of his kingdom, with any external power, to constrain obedience, therefore the laws of kingdoms have enforced the execution and outward effect of that power, which is instituted in the Scriptures: the secular arm does not herein give, but cherish the power of the Church in the bosom of the kingdom. (*Cosins.*) See Canon 7.

(7) This word is from the Latin *cancelli*, lettice work or rails, that were placed about the courts of judicature, in the ancient Roman government; as the doors of persons of quality that were letticed, to let the light through, were called *fores cancellatæ*. He whose office it was to let people in and out, was called the *Cancellarius*; as he who drew back or let down the hanging, was called *Velarius*. So the secretary belonging to the judicial courts was called *Cancellarius*, because he sat nigh the *cancelli*, or bar of the court. In one of Gruter's inscriptions, the *Cancellarius* and *scriba* are mentioned together. Afterwards when the Bishops, by the favour of the Christian Emperors, were allowed to keep their public courts, their secretary or notary, was called *Cancellarius* or Chancellor.

Two other offices are included in this, one temporal, that of "*Official Principal*," who has jurisdiction over wills, legacies, marriages, &c. and for which he appoints

Ordinaries, having any peculiar Ecclesiastical jurisdiction, should have power to enquire in their (9) Visitation, (1) Synods, or elsewhere within their jurisdiction, at any other time and place, to take information of the things above mentioned, within the limits of Ordinaries, jurisdiction, and power.

Surrogates (see Can. 128,) and the other "*Vicar General*," who has a spiritual jurisdiction under the Bishop.

Budæus and Turnebus say, the name of Chancellor is from *cancellando*, drawing lines in form of a lettice, or cross-ways, over those petitions, which the prince would not assent to. But this is a metaphorical sense of the word, taken up in latter ages. (*Nicholls.*)

(8) Though the office of an Archdeacon be now a dignity superadded to the office of a priest, vesting him with a jurisdiction in some respects over the other Clergy, within a certain circuit in the diocese, yet in ancient times, the Archdeacon was not a priest, but only a deacon, to whom the Bishop had delegated a power, under him, to inspect the clergy of his diocese. For, as every priest when he officiated had a deacon attending him, so likewise had the Bishop; but the Bishop's Deacon, or if he had many (as in great sees he had) then the favourite Deacon had some particular dignity and power conferred upon him. In succeeding times, the canon law vested the Archdeacons with new powers. It made them necessary coadjutors to the Bishops in conferring Orders, to be judges of the qualifications of those who were to be admitted into Holy Orders, and gave them a jurisdiction even over the Arch-presbyters or Rural Deans. Their authority was increased by the Provincial Constitutions, wherein they are not only empowered to visit the Parochial Clergy, but to enquire of the state, books, vestments, and all ornaments and utensils of the Church, and to punish offences against the ecclesiastical laws, not only in the clergy, but likewise in the laity. *Nicholls.*

(9) Visitations of parishes and dioceses for the correction of offences and good government of the Church, were instituted at a very early period. During the first six centuries after Christ, the Bishops having a less pressure of business, visited all the parishes within their dioceses, every year, in person. But afterwards, authority was given them to delegate Priests or Deacons on this business—whereupon they divided their dioceses into Archdeaconries, which the respective Archdeacons visited every year, the Bishops reserving the third year to themselves. By Canon 60, the Bishop is to perform the office of confirmation at his Visitation every third year, or in case of personal hindrance, as soon after as he can conveniently. (See Canons 86, and 109 to 126, and 137.) Diocesan Visitations were always of very eminent use in the ecclesiastical polity, and peculiar of the episcopal function. (*L'Estrange.*)

(1) *General* or *Oecumenical* Councils, or Synods, (*Συνόδος*, *Conventus*, an assembly,) were assemblies of Bishops from all parts of the Church, to determine important controversies of faith or discipline. They were first called by the Emperors, and afterwards by Christian Princes; till the Pope usurped both the calling, and presiding in them by his legates. (See Art. 21.) A *national* Synod consists of the Archbishops and Bishops of one nation. The first of this sort in England, was that of Hertford, A. D. 673; the last was one held by Cardinal Pole, A. D. 1555. Although national Synods are now apparently laid aside, yet the Synods of the two provinces act on any great emergency, by mutual correspondence and consent. A *provincial*

their jurisdiction, and punish⁽²⁾ the same by admonition, excommunication, sequestration, or deprivation, or other censures, and processes, as theretofore by the Ecclesiastical laws.⁽³⁾

No offence
punished twice. XXIV. Provided always that any person offending, and for the first offence receiving punishment of the Ordinary, should not for the same offence be convicted before the Justices, and receiving punishment by the Justices, should not for the same offence receive punishment of the Ordinary.

Ornaments of the
Church and
Ministers. XXV. Provided always that such ornaments⁽⁴⁾ of the Church, and of the Ministers, should be retained, as were in the Church of England by the authority of Parliament, in the second year of King Edward VI. until other order should be therein taken by the Queen, with the advice of her Commissioners, appointed under the Great Seal of England, for causes ecclesiastical, or of the metropolitan of the realm: and that if there should happen any contempt, or irreverence to be used in the Ceremonies, or Rites of the Church, by the misusing of the orders appointed in this Book, the Queen might, by the like advice, ordain and publish such farther Ceremonies or Rites, "as may be most for the advancement of God's glory, the edifying of his Church, and the due reverence of Christ's holy Mysteries and Sacraments." ⁽⁵⁾ (See Canon 12.)

Synod, is what is now the Convocation. A *diocesan* Synod, was the assembly of the Bishop and Presbyters, to put in execution the canons made by general councils, and to form rules of discipline for themselves. These were in use in England till by the Act of Submission, 25 Hen. VIII. ch. 19, it was made unlawful for any Synod to meet but by royal authority. *SYNODALS*, or the small payments due to the Bishop, were probably as an honorary token; like that anciently called *Cathedraticum*, as paid by the parochial Clergy in honour to the episcopal chair, and in token of subjection to it.

(2) If this Act had not inflicted punishment for depraving or not observing the Book of Common Prayer, yet being commanded to be observed, for uniformity of common prayer, and the unity and peace of the Church, the ecclesiastical judge may deprive such Parson, Vicar, &c. as shall deprave or not observe the said book, as well for the first offence, as he might have done by the censures of the Church, if no form of punishment had been inflicted by this Act. Offences against it are punishable by the ecclesiastical law; and therefore, if the ecclesiastical judge deprive for the first offence, it is not to be questioned by the temporal judge. (*Coke, Bunting's Case*, and 2 *Rolls Abr.*) *Nicholls*.

(3) See Canon 122.

(4) This clause as to ornaments, seems to be restrained to the person and life of the Queen, and she having made no alteration in them, they remained at her death the same as they were in the second of Ed. VI. See *post*, the Rubric immediately preceding the Morning Service; confirmed by 14 Ch. 2. ch. 4. (*Nicholls*.)

(5) The Kings of this Realm are, by the Statute 26 Hen. 8. and Ed. 1. declared

XXVI. That all Laws, &c. whereby any other Service, Laws for other service void.
Administration of Sacraments, or Common Prayer is esta-
blished, from thenceforth be utterly void.(6) (See Canon 11.)

and rightfully to be the Supreme Governor of the Church of England; to have full power and authority from time to time to visit, repress, redress, reform, order, correct, restrain, and amend all such errors, &c. which by any manner of spiritual authority, or jurisdiction, ought, or may lawfully be reformed, &c. &c. Agreeable to this power, Henry 8th, Edward 6th, Queen Mary herself, and Queen Elizabeth, severally in their respective reigns did act. (*L'Estrange.*)

(6) In 1597, the Queen authorized the Clergy, then met in Convocation, to make certain Canons, which she afterwards confirmed under the great seal. Some had been made in 1571, which not being ratified by royal authority, were not found to be obligatory, and even these of 1597, not having in the ratification, the words "*her heirs and successors*," were only considered as in force during her reign. Wherefore King James, in the first year of his reign, A.D. 1603, issued a new commission by letters patent, to the Convocation then assembled, to consult and agree upon such canons, &c. as they should see necessary; which being concluded upon, and presented to him, he confirmed by proclamation in the same year.

A Convocation of the Clergy is summoned to consider the affairs of the Church, as often as a new Parliament is called. The Convocation of the province of Canterbury has usually been held at St. Paul's; whence it has been prorogued to St. Peter's at Westminster, in Henry the 7th's Chapel, or the Jerusalem Chamber. It is composed of an *upper* and a *lower* house;—the former consisting of 22 Bishops,—the Archbishop being President; and the latter of 22 Deans, 53 Archdeacons, 24 Proctors for the Chapter, and 44 for the parochial Clergy; making in the whole 144. In the province of York, held at York, the Convocation consists of *one* house only; and each Archdeaconry elects two Proctors.

In the year 1711, the Convocation censured the tenets of Mr. Whiston; in 1744, Dr. Samuel Clarke's "*Scripture doctrine of the Trinity*;" and in 1717, the obnoxious productions of Dr. Hoadly, Bishop of Bangor, which gave rise to the Bangorian Controversy; but before the proceedings in this latter case were completed, the Convocation was prorogued by a special order from the King.

An Act for the Uniformity of Public Prayers, and Administration of Sacraments, and other Rites and Ceremonies: and for establishing the Form of making, ordaining, and consecrating Bishops, Priests, and Deacons in the Church of England.

XIV CHARLES II. CH. 4.

(ABSTRACT.)

Notice of Q. Eliz.
Com. Pr. Book, **S**TATES,—I. That, whereas, in the first year of Queen Eliza-
beth there was one uniform order of Common Service and Prayer, and of the administration of Sacraments, Rites, and Ceremonies in the Church of England (agreeable to the word of God, and usage of the primitive Church,) compiled by the Reverend Bishops and Clergy, set forth in one book, intituled, *The Book of Common Prayer, and Administration of Sacrament, and other Rites and Ceremonies*(1) of the Church of England, and enjoined to be used by Act of Parliament, “very comfortable to all good people desirous to “live in Christian conversation, and most profitable to the estate of this realm, “upon which the mercy, favour, and blessing of Almighty God is no wise so “readily and plentifully poured, as by Common Prayers, due using of the “Sacraments, and often preaching the Gospel, with devotion of the hearers.” And that yet, notwithstanding, a great number of people, “living without “knowledge and true fear of God, do wilfully and schismatically abstain, and “refuse to come to their Parish Churches,” &c. upon the Sundays,(2) and other days appointed to be observed as holy days: and that whereas by the scandalous neglect of Ministers in using the said order or Liturgy, great mischiefs and inconveniences, during the late unhappy troubles, had arisen, and many people had been led into factions and schisms, to the great decay and scandal of the reformed religion of the Church of England, and to the hazard of many souls: for prevention whereof, for settling the peace of the Church, and for allaying those distempers, the King granted his commission and commission under the Great Seal of England, to several Bishops and for reviewing it. other divines to review the Book of Common Prayer, and to prepare such alterations and additions, as they thought fit to offer: and afterwards the convocations of both Canterbury and York, being by his Majesty assembled, his Majesty was pleased to authorize the Presidents, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer,&c.

(1) See post, “Preface.”

(2) See post, Lord’s day, note p. 5, 12

and that after mature consideration, they should make such additions and alterations, as to them should seem meet : and should present the same to his Majesty in writing, for his farther allowance or confirmation : since which they had accordingly reviewed the said Book, and had made some alterations which they think fit to be inserted ; and some additional prayers, to be used upon proper and emergent occasions ; and had presented the same to his Majesty in writing, in one Book, intituled, “ *The Book of Com-* Book of Com. Pr.
so reviewed and
altered, approved,
“ *mon Prayer, and ordering of the Sacraments and other Rites and*
“ *Ceremonies of the Church, according to the use of the Church of*
“ *England, together with the Psalter or Psalms of David, pointed as they are to be*
“ *sung or said in Churches : and the form and manner of making, ordaining, and con-*
“ *secrating of Bishops, Priests, and Deacons :*” all which his Majesty fully approved and allowed ; and recommended to Parliament, that the said Book should be appointed to be used in all Cathedrals, &c. and in all Chapels of Colleges, &c. and in all Parish Churches, &c. under such sanctions and penalties as the Houses of Parliament should think fit.

II. That as “ nothing conduceth more to the settling of and to be here-
after used,
“ the peace of the nation (which is desired of all good men,)
“ nor to the honour of our religion, and the propagation thereof, than an
“ universal agreement in the public worship of Almighty God,” it was enacted by the King’s most excellent Majesty, with the consent of the Lords Spiritual and Temporal, (3) that all Ministers, in any Cathedral, Parish Church, &c. or

(3) The *Lords Spiritual*, or the Bishops, were always Members of the Upper House in Parliament. King Ina’s great Council of Parliament, held A. D. 702, was composed “ *ex Episcopis, Principibus,*” &c. (*Spelman.*) In the reign of Edred, A. D. 948, there were summoned to Parliament “ *tam Archiepiscopi et Episcopi ac Abbates,*” “ *quam cæteri, &c. ad tractandum de negotiis,*” &c. (*Ingulph.*) And when Canute held a Parliament, “ *omnes Episcopos, et Duces, cunctosque optimates gentis Angliæ Londoniæ congregari jussit.*” The ancient record, called “ *Modus tenendi Parliamentum,*” lays it down that “ *ad Parliamentum summoneri et venire debere Archiepiscopos, Episcopos, Abbates,*” &c. So the Statute of Clarendon declares, that “ *Archiepiscopi, Episcopi, &c. sicut cæteri Barones debent interesse judiciis Curie Regis cum Baronibus.*” (*Mat. Par. in Hen. 2.*) And in the Great Charter of King John, he promises that he will cause to be summoned to Parliament “ *Archiepiscopos, Episcopos, Abbates, Comites, et Majores Barones Regni,*” &c. (*Mat. Paris.*) This was so incontestable a right of the Bishops, that Stratford, Archbishop of Canterbury, in Edward the 3rd’s time, being excluded, resolutely protested against that injury. (*Nicholls.*) The Bishops of England are all Barons ; and though, as Lords Spiritual, they are a distinct estate from the Lords Temporal, yet they vote together, and are included under the general term, “ *the Lords.*” They take precedence of all other Barons. Lord Mountmorris says, that on the 18th of February, 1641, a motion was made in the Irish House of Lords, that as all the Bishops were against a representation of certain grievances, the Lords Spiritual should not be

other place of public worship within the realm of England, dominion of Wales, and town of Berwick upon Tweed, should be bound to say and use(4) the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Public, and Common Prayer, in such order and form as mentioned in the said Book; and that the Morning and Evening Prayers should upon every Lord's day,(5) and upon all other days, and times therein appointed, be openly and solemnly read by every Minister, &c. in every Church, &c. within the realm and places aforesaid.

named; upon which the Judges were consulted, and their opinion was, that in any act or order which was past, it must be entered "*by the Lords Spiritual and Temporal.*" The first writ of summoning a Bishop to Parliament extant on record is in 49 Hen. 3.

(4) No dispensation will excuse the performance of this. (*Nicholls.*)

(5) The 27 Hen. 6, ch. 5, prohibits fairs and markets from being held on Sundays. The 1 James, ch. 22, forbids shoemakers exposing their goods to sale on a Sunday, under a penalty of 3s. 4d. a pair, and the value thereof.—The 1 Car. ch. 1, prohibits bear-baiting, and other unlawful exercises, on penalty of 3s. 4d. or the stocks for three hours. The 3 Car. ch. 1, forbids waggoners, drovers of cattle, &c. travelling on that day, under a penalty of 20s. and butchers killing or selling meat, 6s. 8d.—The 29 Car. 2, c. 7, forbids all tradesmen, labourers, &c. using their ordinary callings, and persons selling their goods on that day, under a penalty of 5s. and waggoners, &c. travelling, on pain of 20s. and bargemen, &c. except on extraordinary occasions, to be allowed by any justice, on pain of 5s. and in default of payment, or distress, to be put in the stocks for two hours. But this does not extend to the dressing meat in families or inns, cooks-shops, &c. &c. for such as cannot otherwise be provided; nor to selling milk before 9, or after 4 o'clock; nor, *per* Lord Kenyon, to bakers baking meat, pies, &c. For, as it has been said, it is better that one baker and his men should stay at home, than many families and servants. (2 *Burr.*) The 34 Geo. 3, ch. 61, regulates this in London, and within 12 miles, and confines the doing it to the selling of bread, and baking of meat, puddings, or pies only, between 9 and 1 o'clock; the owner sending and taking back the same.—And the 48 Geo. 3, ch. 70, regulates the work of bakers on that day.—The 10 and 11 Will. 3, ch. 24, allows mackarel to be sold on Sundays, before or after divine service.—And the 2 Geo. 3, ch. 15, exempts fish-carriages for the supply chiefly of London and Westminster.—The 11 and 12 Will. 3, ch. 21, allows 40 watermen to ply on Sundays, between Vauxhall and Limehouse.—And the 9 of Anne, ch. 23, exempts hackney coachmen and chairmen.—The 13 Geo. 3, ch. 80, forbids killing game, or using a gun on Sundays, on penalty of first offence, not exceeding 20l. nor less than 10l.; second offence, not more than 30l. nor less than 20l.; and for the third offence 50l. or imprisonment from six to twelve months, and public whipping. The 21 Geo. 3, ch. 49, forbids debating societies on Sundays, on penalty of 200l. on the proprietor, of 100l. on the president, 50l. on the door-keeper, and 50l. on any person advertising it.—The 29 Car. 2, ch. 7, forbids all execution of process, except for treason, felony, or breach of the peace; and takes away the remedy of suing the hundred for any robbery on that day.

III. And to the end that uniformity in the public worship of God (so much desired) might be speedily effected, that every Parson,(6) Vicar,(7) or other Minister whatsoever, having any Ecclesiastical Benefice or Promotion, should in the

Ministers to declare their assent before St. Bartholomew's day, 1662.

James I. thinking to avoid equally the extremes of Puritanical rigour, and of Popish laxity, published a declaration, intituled "The Book of Sports," by which the people, after Divine Service, were indulged in what were called *lawful* recreations; as dancing, either for men or women; archery, for men; leaping, vaulting, May-games, Whitsun ales, morrice-dancers, and setting up of May-poles: prohibiting *unlawful* games, as bear-baiting, bull-baiting, interludes, and bowling by the meaner sort. But this was on condition that they should be present at the whole of Divine Service, and keep to their own Parish Churches. Papists also were excepted from the enjoyment. This declaration was ratified by Car. 1. but the book was ordered by the Parliament to be burnt by the common hangman. (See Canon 13, as to the due celebration of Sunday, &c.)

(6) "*Persona Ecclesiæ*," the "*Person*" of the Church, the Rector or Incumbent in full possession of all its rights; so called, either by way of eminence, the revenues being to maintain "*Magnam Personam*," or because it is his office "*in propria persona servire Deo*," or because he himself represents his Church as a body Corporate. Formerly the single person was called *parson mortal*, and a collegiate body, *parson immortal*. (See post "*Parish*," note, 22.)

(7) A Vicar is a person in holy orders, who, under the Rector, or in his absence, or in case the great tithes of a Church are impropriate, has the care of the Souls of a Parish committed to him. When the living was first endowed, all the revenue thereof belonged to the person who served the Cure; but in process of time, by the avarice of the religious houses, that good part of the parochial revenue was swallowed up to maintain their luxury and grandeur. For when manors and advowsons were given to, or purchased by the Monks, they were wont to settle Parish Priests in the livings, reserving to themselves considerable pensions out of the profits; or sometimes to supply the Cure themselves, taking all the revenues to their body, and appropriating or attaching the living to their monastical revenues: and here was the origin of "*appropriations*."

The English Bishops did all that was in their power for the relief of the Parochial Clergy, and made the Monastery to present a Clerk, or Incumbent, who was to reside and do the duty of the Cure, and to settle a sufficient maintenance upon him. By the Council at Oxford, held A. D. 1222, it was ordered, that less than 5 marks (3*l.* 6*s.* 8*d.*) should not be assigned.

Lyudwood says, that in Archbishop Sudbury's time, A. D. 1328, the rule was 8 marks; and in his time, A. D. 1422, in many places, the value of 10 marks was thought but a moderate allowance.

This being but a bare maintenance, it was thought requisite, that no such Vicar should have a deputy under him, to whom he might make a smaller allowance for the supply of the Cure: and hence the oath of perpetual residence of Vicars at their institution took its rise. When Abbies were dissolved in Henry 8th's time, there were likewise granted away all Tithes, Pensions, Churches, Chapels, &c. appertaining

Churches, &c. belonging to the said Benefice, &c. on some Lord's day before the feast of St. Bartholomew, in the year 1662, publicly and solemnly read the Morning and Evening Prayer, at the times appointed, and after such reading, publicly, before the congregation, declare his unfeigned assent, and consent to the use of all things in the said Book contained, and prescribed, in these words, and no other.

Form of Declaration. IV. "I, A. B., do here declare my unfeigned assent, and consent to all, and every thing contained and prescribed in and by the Book, intituled, *The Book of Common Prayer and Administration of the Sacraments, &c.*" (as in Sect. I.) (8)

to them; and any person and persons to enjoy the same, in like manner, by letters patents of the King. 27 Hen. 8. ch. 28. Hence the tithes, formerly appropriated to the religious houses, became *lay-fees*, and were held as other ordinary estates by the possessors; the Vicars being intituled to no other portion of them, or pension in lieu of them, than their former endowments, during the standing of the Monastries. (*Nicholls.*)

(8) If the Church of England hath her set forms of sacred offices peculiar to herself, she assumeth no greater privilege than others have done before her. And as she is in this particular vindicated from singularity, so hath she proceeded with semblable prudence in enjoining one common form to all such as call her Mother, that she may appear to be all of a piece: For the worship publicly performed, and in Parochial Assemblies, is not to be reputed the worship peculiar of those Congregations, but common to the whole National Church, whereof they are limbs; in which service the spirit of that mystical body, being in her subordinate members (as the soul in the natural, *tota in qualibet parte*), is exercised. This service being then the service of the whole National Church, why should she not strictly enjoin to her several members the frame and model thereof, lest any should, in her name, present to God a service she would not own: and that the uniformity of her worship in her distinct members, (as more prevalent with the Divine Majesty, when all conspire in the same supplications,) so may argue and demonstrate the mutual and joint communion all members have one with another. (*L'Estrange's Divine Alliance.*)

The ordinance of Parliament of the 11th of August, 1645, for putting in execution "*The Directory*," has these words: "If any person or persons whatsoever, shall, at any time or times hereafter, use, or cause the aforesaid Book of Common Prayer to be used in any Church, Chapel, or public place of worship, or in any private place or family, within the kingdom of England, or the dominion of Wales, or port and town of Berwick; every person so offending herein, shall, for the first offence, pay the sum of 5*l.* of lawful English money: for the second offence, 10*l.*; and for the third, shall suffer one whole year's imprisonment, without bail or mainprize."

The difference in the subject and spirit of the two acts is very striking. In the one, the Church of England calls on *her own officiating and beneficed Members* to make use of, and consent to a form of prayer, and rites and ceremonies, adopted, on great deliberation, by long established authority, and to the purity of which the

V. And that every such person, (without some lawful impediment, to be allowed by the Ordinary,) neglecting or refusing to do the same within the time, or within one month after impediment removed, should *ipso facto* be deprived of all his spiritual promotions: and all Patrons, &c. might present or collate to the same, as though such person were dead.(9)

Penalty for refusing.

VI. That every person then after to be presented, &c., should in the said Church, &c., within two months after, upon some Lord's Day, publicly and solemnly read the Morning and Evening Prayers, at the times appointed; and after such reading, publicly declare his unfeigned assent; and that every such person who should (without some lawful impediment to be allowed by the Ordinary,) neglect or refuse to do the same, as aforesaid, should, *ipso facto*, be deprived of all his said Ecclesiastical Benefices and promotions: and all Patrons, &c. should present, or collate to the same, as though such person were dead.

Every person promoted, to read and declare assent within 2 months.

Penalty on default.

VII. That where the Incumbent resides on his Living, and keeps a Curate,(1) the Incumbent himself in person (not having some lawful impediment, to be allowed by the Ordinary,)

Incumbents keeping Curates, to read, &c.

most unequivocal testimony has been borne by foreigners, and others not members of our Church. In the above ordinance, passed in turbulent times, when the Parliament was in a state of actual warfare with the Monarch, *all persons whatsoever are forbidden to use such form, even in private, and in their own family.* The one gave an alternative,—the assenting to the established doctrines and discipline of the Church, or not continuing an *officiating member, living on the maintenance supplied by that Church.* The other gave no alternative, but required unconditional obedience *in every private individual*, or fine and imprisonment. See the sentiments of Calvin on this subject; “Forasmuch as concerns the forms of prayer and ecclesiastical rites, I highly approve that it may be determined so as that it may not be lawful for the Ministers in their administration to vary from it.” (*Calvin, Ess. 87.*)

(9) See Canon 10.

(1) The word Curate properly means an Incumbent with *Cure*, or Care of *Souls*, but is now generally applied to the person officiating instead of the Rector or Vicar. By the 4 Hen. 4. ch. 12, it was enacted that in every Church appropriated, a secular person should be ordained *Vicar Perpetual*. But if the Benefice was given “*ad mensam monachorum*,” for the support of the Monks, and not appropriated in the common form, it was served by a temporary Curate belonging to their own house; whence the origin of *Stipendiary Curates*. The like exemption was sometimes granted in consideration of the poverty of the house, &c. At the dissolution of the religious houses, these appropriations were transferred to *lay* persons incapable of serving, and who therefore nominated a Clerk to the Ordinary, for his license to serve the Cure; hence the origin of *Perpetual Curates*, these not being wholly at the pleasure of the appropriator, nor removable but by due revocation of the license.

should once in every month publicly read the said Common Prayer and Service, and (if there be occasion) administer each of the Sacraments and other Rites of the Church, in the Parish Church, &c., upon pain to forfeit five pounds to the use of the poor of the parish for every offence, upon conviction Penalty on de- by confession, or proof of two credible witnessess upon oath, fault. before two Justices of the Peace; and in default of payment within ten days, to be levied by distress, and sale of the goods and chattels of the offender, by the warrant of the said Justices, by the Churchwardens or Overseers of the Poor.

Deans, Prebends,
&c. and School-
masters, to sub-
scribe.

VIII. That every Dean,(2) Canon,(3) and Prebendary,(4) of every Cathedral, &c., and all Masters, and other Heads, Fellows, Chaplains, and Tutors, of any College, &c.: and every Public Professor, and Reader in either of the Universities,

(2) Dean, *Decanus*, from *δέκα* (*ten*), as having authority over ten Canons or Prebendaries. The word was first used among soldiers, 10 of which made a *contubernium* or company, who lodged together in one tent, or who were quartered together in one place. After the Institution of Monks, the name was adopted among them, to signify a Chief Monk in a Fraternity, who was to superintend 9 or 10 of his brethren, and keep them in good order. Walter de Merton, the founder of Merton College in Oxford, drew the first plan of an Academical College-Government in England, by a Warden, Sub-Warden, Bursars, and Deans. The Secular Clergy made use of the same sort of government. For the Archi-Presbyter, who had the inspection over about 10 Parish Priests, was called the *Decanus Ruralis*, or the Rural Dean. And so the Collegiate Churches, or Colleges of Secular Priests, generally intituled their governor by the name of Dean, because the body did, for the most part, consist of about 10 or 12. For as 10 was the old Military *Decas* (or decade,) so 12 was the ordinary ecclesiastical one; changed perhaps to that number upon the account of the number of the 12 Apostles. (*Nicholls*.) The Bishops had formerly a body of Clergymen residing with them, in their Cathedrals; and after the settlement of parishes a number of ecclesiastics were still retained about their persons, to assist them on peculiar occasions, whence the origin of Dean and Chapter—(*Capitulum*, the Chapter or head of a pillar, in reference to the whole Clergy.) There are four sorts of Deans and Deaneries. 1st. The Dean here spoken of,—the head of the Chapter, common to all Collegiate Churches, except St. David and Llandaff, where the Bishop is the head of the Chapter, and, in his absence, the Arch-Deacon. 2d. A Dean without a Chapter, *presentative*; and with a peculiar, and Court of Ecclesiastical Jurisdiction, and Cure of Souls; as the Dean of Battel in Sussex, which Deanery was founded by William the Conqueror in memory of the battle which decided his fortune. 3rd. Of a Deanery, *donative*, with a Court, and peculiar, but *without* a Cure of Souls; as the Dean of the Arches, (from Bow Church, where the Court is kept;) and the Dean of Bocking in Essex. 4th. The *Rural* or *Urban Dean*, an office known to the Saxons, and ancient in France and Germany as well as in England; it is also found in Italy. These were introduced probably on the abolition of the *Chorepi-*

and every College elsewhere; and every Parson, Vicar, Curate, Lecturer, and every other person in Holy Orders, and every Schoolmaster keeping any public

scoopi; they are perhaps deputies of the Bishop, and were in the time of Edward the Confessor called the *Deans of the Bishop*; their duties may be learnt from the oath anciently administered to them; by which it appears that they were to execute processes directed to them by the Bishop; to present crimes punishable in his Court; and to furnish information as to the effects of persons deceased. At present an important part of their office is the examining into the state of Parish Churches and ecclesiastical property. The term Dean is also applied to the chief of several peculiar Churches or Chapels; as the Dean of the Chapel Royal; of the Chapel of St. George at Windsor, &c.

Before this Statute the Dean might have been a Layman. (*Watson.*) Though Gibson says a Deanery is a promotion merely spiritual, and therefore such could never have been regularly a Dean; as in the case of the Collegiate Church of Southwell; nor, for the same reason, can a person be Dean and Prebendary in the same Church. (*Dyer—Nelson.*)

(3) A *Canonry* is a name of office, and a *Canon* is the officer; in like manner as a Prebendary. And a Prebend is the maintenance or stipend both of the one and the other. (*Gibson.*) It is not easy to assign a reason why this name should have been given to members of Cathedral Churches. Some have thought it was because a great number of them were regular Priests, and obliged to observe the Canons or Rules of their respective Orders, or Founders, or Visitors. According to Nicholls the name is of a higher origin, and not so directly from the Greek word *Κάanon*, *Regula*, a statute or ordinance, as from the Latin word *Canon*, an allowance or stated quantity of provision. Thus it is used by Cicero. So the collection of the respective quotas of the provinces sent in corn to Rome for the subsistence of the poorer citizens was called the *Canon*. Afterwards, when Christianity prevailed, the word was adapted to an ecclesiastical use, and those Clergymen that had the *Canon*, or *Sportula*, taken from the common bank of the Church Offerings, delivered out to them for their maintenance, came to be called *Canonici*. As the Church Revenues were divided into four parts; one for the maintenance of the Bishop; a second for the fabric of the Church; and a third for the poor; so a fourth part was divided among the other Clergy, who lived in a Collegiate manner about the Bishop.

(4) So called from the *Præbenda*, or income he has, as a member of a Cathedral Church. It denoted originally any stipend or reward, given out of the ecclesiastical revenues, to a person who had by his labours procured benefit to the Church; and the gratuity which was given either to a Proctor or Advocate, or any other person of the like kind. When the Cathedral Churches became well endowed, they left off receiving the income of their lands into one common bank, and dividing it among the members, but parcelled out the lands into several shares, appropriating them for the maintenance of each single Clergyman who resided about the Cathedral, calling it *Præbenda*, or *Corpus Præbendæ*, the *Corps of the Prebend*. Hence arose the difference between a *Prebend* and a *Canonry*. A *Canonry* was a right which a person had in a Church, to be deemed a member thereof, to have the right of a stall therein; and of giving a vote in the Chapter: but a *Prebend* was a right to receive certain

or private school, and every person instructing, or teaching any youth in any house or private family as Tutor or Schoolmaster, who upon the first of May, 1662, or at any time thereafter should be Incumbent, or have possession of any Deanry, Canonry, &c. &c. should before the first day of St. Bartholomew, 1662, or before his admission to be Incumbent, subscribe the declaration or acknowledgement following, *Scilicet*.

The declaration to
be subscribed.

IX. *I, A. B., do declare [that it is not lawful upon any pretence whatsoever to take arms against the King; and that I do abhor that traiterous position of taking arms by his authority against his person, or against those that are commissioned by him; and(5)] that I will conform to the Liturgy of the Church of England, as it is now by law established; [and I do declare that I do hold, there lies no obligation upon me, or any other person, from the oath, commonly called the SOLEMN LEAGUE AND COVENANT,(6) to endeavour any change, or alter-*

revenues appropriated to his place. The number of Prebends in the several Cathedral Churches was increased by the benefactions of respective founders; oftentimes out of the revenues of the Rural Clergy; and oftentimes by exonerating the lands of Prebends from paying tithes to the Ministers of the parishes where they lay. (*Nicholls.*)

(5) This first part of the clause is taken away by 1 W. and M.; and the other part expired March 25, 1682, as see Sect. xii.

(6) The SOLEMN LEAGUE AND COVENANT, agreed upon by Commissioners from the Parliament, and Assembly of Divines, in England, with Commissioners of the Convention of Estates, and General Assembly in Scotland, A. D. 1643, has the following, as the 2d and 6th Articles: "That we shall, without respect of persons, endeavour
" the extirpation of Popery, Prelacy, (that is, church-government by Archbishops,
" Bishops, their Chancellors, and Commissaries, Deans, Deans and Chapters, Arch-
" deacons, and all other ecclesiastical officers depending on that hierarchy,) super-
" stition, heresy, schism, profaneness, and whatsoever shall be found to be contrary
" to sound doctrine and the power of godliness; lest we partake in other men's sins,
" and thereby be in danger to receive of their plagues; and that the Lord may be
" one, and his name one, in the three kingdoms."—"We shall also, according to
" our places and callings, in this common cause of religion, liberty, and peace of the
" kingdoms, assist and defend all those that enter into this League and Covenant, in
" the maintaining and pursuing thereof; and shall not suffer ourselves, directly or
" indirectly, by whatsoever combination, persuasion, or terror, to be divided and
" withdrawn from this blessed union and conjunction, whether to make defection to
" the contrary part, or to give ourselves to a detestable indifferency or neutrality in
" this cause, which so much concerneth the glory of GOD, the good of the king-
" dom, and honour of the King; but shall, all the days of our lives, zealously and
" constantly continue therein against all opposition, and promote the same, accord-
" ing to our power, against all lets and impediments whatsoever; and, what we are
" not able ourselves to suppress or overcome, we shall reveal and make known, that
" it may be timely prevented, or removed: all which we shall do as in the sight of
" God."

ation of Government, either in Church or State; and that the same was in itself an unlawful oath, and imposed upon the subjects of this Realm against the known laws and liberties of this Kingdom.](7)

X. Which said declaration and acknowledgement should be subscribed by every of the said Masters, &c. of any College, &c., and by every Public Professor, and Reader in either of the Universities, before the Vice Chancellor, or his Deputy: and before the Archbishop, Bishop, or Ordinary of the Diocese, by every other person enjoined to subscribe the same, upon pain to lose and forfeit such respective Deanry, &c., and be utterly disabled, and *ipso facto* deprived of the same; and such respective Deanry, &c. should be void, as if such person were naturally dead.

Penalty on default.

XI. And if any Schoolmaster, or other person, instructing youth in any private house or family, as a Tutor or Schoolmaster, should so instruct before license obtained from his respective Archbishop, Bishop, or Ordinary of the Diocese; and before such subscription and acknowledgement made, he should, for the first offence, suffer three months imprisonment; and for every second, and other such offence, three months imprisonment, and also forfeit the sum of five pounds. And after such subscription every such Parson, &c. should procure a certificate under the hand and seal of the respective Archbishop, Bishop, or Ordinary of the Diocese, and publicly read the same, with the said declaration or acknowledgement, upon some Lord's Day within three months following, in his Parish Church, in the presence of the congregation, in the time of Divine Service, upon pain that he should lose such Parsonage, &c., and be utterly disabled, and *ipso facto* deprived of the same; and that the said Parsonage, &c., should be void, as if he were naturally dead.

Private Tutors to be licensed.

Penalty.

Certificate of subscription to be read.

Penalty on default.

(7) By Statute 1 W. and M. ch. 8, s. 12, the Oaths of Allegiance and Supremacy to be taken in lieu of this by all persons to be admitted into any office, &c. ecclesiastical or civil, are as follow:

"I, A. B., do sincerely promise and swear that I will be faithful, and bear true allegiance to So help me God."

"I, A. B., do swear that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position, *that Princes excommunicated, or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects, or any other whatsoever.*"

"And I do declare, that no foreign Prince, Person, Prelate, State, or Potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm. So help me God," &c.

By 1 Geo. ch. 13, the persons are more particularly specified, and the form of an oath is added of allegiance to the King, and denying the right of the Pretender, &c.

Part of Declaration to be omitted after 25 March, 1682. XII. Provided, that from and after the 25th day of March, 1682, there should be omitted in the said declaration or acknowledgement the words, [*And I do declare that I do hold there is no obligation on me, or any other person, from the Oath, commonly called the Solemn League and Covenant, &c.*] to the end, as in Sect. ix.

Persons not episcopally ordained not to hold any ecclesiastical promotion.

XIII. Provided that from and after the said feast of St. Bartholomew, 1662, no person then Incumbent, and in possession of any Parsonage, Benefice, &c., and not in Holy Orders by Episcopal Ordination, or who should not before the said feast day be ordained Priest, or Deacon, according to the form of Episcopal Ordination, should hold the said Parsonage, Benefice, &c., but should be utterly disabled, and *ipso facto* deprived of the same; and his ecclesiastical promotions be void, as if he were naturally dead.

No person to administer Sacrament without being ordained Priest.

XIV. That no person should thenceforth be capable to be admitted to any Parsonage, Benefice, &c., or dignity whatsoever, nor presume to consecrate and administer(8) the Holy Sacrament of the Lord's Supper, before he should be so ordained Priest, unless he had formerly been made Priest by Episcopal Ordination, upon pain to forfeit one hundred pounds; and should be disabled from taking the order of Priest, for one whole year following.

Foreigners exempted.

XV. Provided that the penalties should not extend to the foreigners, or aliens of the foreign Reformed Churches, allowed by the King, in England.

No lapse but after six months notice.

XVI. Provided that no title to present by lapse should accrue by any avoidance, or deprivation, &c., but after six months after notice of such voidance given by the Ordinary to the Patron, or such sentence of deprivation publicly read in the Parish Church.

No other form to be publicly used.

XVII. That no form(9) or order of Common Prayers, Administration of Sacraments, Rites, or Ceremonies, should be openly used in any Church, Chapel, &c., of any College, or Hall in any of the Universities, or the Colleges of Westminster, Winchester, or Eton, other than what is in the said book: and that the Governor or head of every College, &c., within one month after the said feast of St. Bartholomew, 1662, and every Governor or head, &c.,

Subscription and reading by Heads of College, &c.

(8) The person must do *both* acts to forfeit the penalty. (*Nicholls.*)

(9) Prayer before sermon is not forbidden by this clause; for such Prayer is directed by the 55th Canon; and the intent of the Statute is, that no other Prayer should be used *instead* of those enjoined. (*Nicholls.*)

thenafter to be elected, should within one month after his election, &c., publicly in the Church, Chapel, &c. of the same, and in the presence of the Fellows and Scholars, &c., subscribe to the 39 Articles of Religion, and to the said Book; and declare his unfeigned assent and consent thereto, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders in the said Book prescribed; and that all such Governors, Heads, &c. as should be in Holy Orders, should once in every quarter of the year (not having a lawful impediment) publicly read the Morning Prayer and Service in the said Church, Chapel, &c. upon pain of suspension from all the benefits and profits belonging to the same, for the space of six months, by the Visitor of the same College, &c. And if any Governor, Head, &c. so suspended, should not at or before the end of six months next after, subscribe the said Articles and Book, and declare his consent, or read the Morning Prayer and Service as aforesaid, then such Government or Headship should be *ipso facto* void.(1).

Penalty on default.

XVIII. Provided that it should be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed by the said Book, in the Chapels, &c. of the respective Colleges, Halls, &c. and in the Convocations of the Clergy of either province, in Latin.

When Service may be in Latin.

XIX. That no person should be allowed to preach as a Lecturer,(2) unless thereto licensed by the Archbishop of the Province, or Bishop of the Diocese, and should in his presence read the said 39 Articles, with declaration of his unfeigned assent to the same. And that every person then, or thenafter to be licensed as a Lecturer to preach upon any day of the week in any Church, &c. the first time he preacheth (before his sermon) should openly, publicly, and solemnly read the Common Prayers and Service appointed, and publicly declare his approbation of the said Book, and also should upon the first lecture day of every month afterwards, do the same; and that every such person neglecting

Lecturers to be licensed, &c.

to read the Common Prayer the first time of preaching,

and afterwards monthly.

(1) See Canon 16.

(2) Lecturers, according to the modern sense of the term, are an order of preachers distinct from the Rector, Vicar, and Curate, chosen in general by the inhabitants, and supported by voluntary subscription.

There are lectureships founded by pious individuals, and supported by donations or legacies; in which cases the Lecturers are usually designated by the founders. But no Lecturer can preach in any pulpit without the consent of the Rector or Vicar who has the freehold of the Church, unless there be an immemorial usage, of which an endowment may be some evidence.

Penalty on default. or refusing to do the same, should be disabled to preach, until he should so read the Common Prayers and Service appointed, and conform in all points to the things therein prescribed.

Lecturers in Cathedrals. XX. Provided that if the said Sermon or Lecture be preached in any Cathedral, or Collegiate Church or Chapel, it should be sufficient for the said Lecturer openly at the time to declare his assent to the things contained in the said Book, according to the form aforesaid.

Penalty on Persons disabled, preaching. XXI. That if any person so disabled to preach, should preach any Sermon, &c., for every such offence he should suffer three months imprisonment in the common goal.

Common Prayer to be read before Lecture. XXII. Provided always that when any Sermon, &c. should be preached, the Common Prayers and Service should be publicly and solemnly read by some Priest, or Deacon before such Sermon, &c. the Lecturer then to preach being present.

University Lectures. XXIII. Provided that this Act should not extend to the University Churches in the Universities, when any Sermon, &c. is preached, as the public University Sermon or Lecture.

Former laws to apply. XXIV. That the several laws and statutes formerly made and in force for the Uniformity of Prayer, and the Administration of the Sacraments, should stand in full force and strength for the establishing and confirming of the said Book.

Occasional change of Royal names. XXV. Provided that in all those Prayers, &c. which relate to the King, Queen, or royal progeny, the names be changed and fitted to the occasion, according to the direction of lawful authority, (3)

(3) Authority of *Parliament* is not what is here intended, it being in the power of the Parliament to make such alterations as to them should seem meet; but that it should be in the power of the *Crown* to alter the *names*: from which it appears that no alteration, or addition, can be made in the Service, not even of names, by authority, either of the Crown, or the Ordinary, unless expressly provided for in the Act, or Rubricks. Nor can the inference be allowed that some would draw from the words in the Rubrick, after the Nicene Creed, "That nothing shall be proclaimed or published in the Church, during the time of divine service, but by the Minister: nor by him any thing but what is prescribed in the rules of this Book, or enjoined by the King, or by the Ordinary of the place," that therefore the King or Ordinary may add or alter. For that Rubrick respects only proclamations, briefs, and other notices, and hath no relation to the service. (*Nicholls.*)

XXVI. Provided also that a true printed copy of the said Parish Books in Book should, at the charge of the Parishioners of every all Churches. Parish(4) Church, and Chapelry, Cathedral, College, and Hall, be attained and gotten before the feast day of St. Bartholomew, 1662, upon pain of forfeiture of three pounds a month while unprovided.

(4) The word Parish is from the Greek word Παροικία, (*Paroichia*) which signifies *sojourning*, or living as a *stranger* or inmate; for so it is used among the classical Greek writers. The Septuagint translate the Hebrew word גֵר (*Ger*) *Peregrinus*, by Παροικος. Gen. xv. 13, &c. &c. And the word מְגוֹר (*Magor*,) *Peregrinatio*, by παροικία. Ps. cxix. 54.

The primitive Christians received a great part of their customs, and also their phraseology from the Jews; who when they travelled abroad, and many of them were settled in any town, either built them a Synagogue, or else procured a large room, where they performed their public worship; and all that were strangers in that place, met there at the times of public devotion. This brotherhood of Jews, which was mixed with the inhabitants of the place, they called the παροικία, or the *Society of the Sojourners*. At the beginning of Christianity, the Christians were in the same condition with the Jews, they being themselves either Jews, or Jewish proselytes, or living in a retired condition, sequestered from the world, and little mixing with affairs. Upon which account St. Peter addresses them ὡς παροικῆς. &c. as *Strangers and Pilgrims*. (1 Peter, ii. 11.) This number of strangers in the heathen cities, was called the Παροικία, over which there was set, by Apostolical authority, a Bishop, a Πρεσβύτερος, a *Cazan*, an Inspector, or a *Rhosh Cohel*, a Head of the Congregation; all which names denoted the Episcopal Authority, and which in little time centered in the one, most usual name, of Επίσκοπος, or Bishop, as is plainly seen by the Ignatian Epistles. So that the Επίσκοπος, and Παροικία, became relative terms; he that had the superintendency of the Congregation, whether one or more, was called the Bishop, and the Congregation under his care was called the Παροικία. Hence, in the most early time of the Greek Church, the word Παροικία was used to signify, what we now call a *Diocese*; and thus in the Apostolic Canons, a Bishop that leaves his Diocese for another, is to be reduced to Lay-Communion. Hence it is said, "The Bishop of the Diocese of Alexandria departed this Life." And again, "the glory of the Diocese of Cæsarea." The Latins took up the same way of expression, from the Greek, denoting a Diocese by the word *Parochia*, which mode of expression lasted till after the time of Charlemagne.

But it is to be observed, that when the word *Parochia* signified a Diocese, the word *Diocesis* signified a Parish. So in the Council of Agatha, *Presbyter dum Diocesis tenet*, "whilst the Presbyter is in possession of his Living." And in the third Council of Orleans, *Diocesis* is the same with *Basilica*, a Parish Church. But in the 7th or 8th century, when Parish Churches began frequently to be founded in villages, the old names shifted, and *Diocesis* was used to denote the extent of the Bishop's Jurisdiction; and *Parochia*, the place where the Presbyter's care was limited. Many Parish Churches were founded in great towns and villages in Italy, Spain, and France, during the 4th, 5th, and 6th centuries, under the Cathedral Church of the

Welsh Copies in
Wales, &c.

XXVII. Provided that the Bishops of Hereford, St. David's, Asaph, Bangor, and Landaff, and their successors, should take order that the said Book be translated into Welch; and that the same being by any three of them perused, and allowed, be imprinted to such number

Bishop; and though they were later in England, yet there are some instances as early as the year 700: For about that time Bede relates, that the Bishop of Hexham consecrated a Parish Church in the Manor of one Pach, a Saxon Earl, and not long after for one Addi. Nay, before this he relates of Birinus, first Bishop of the West Saxons, that he built and dedicated several Churches in his Diocese of Dorchester. When Egbert, Archbishop of York, made his Constitutions, about the year 750, they seem to be growing up apace. By that Canon, "*Unusquisque sacerdos Ecclesiam suam, cum omni diligentia ædificet.*" (*Spelman.*) And he forbids that the tithes formerly paid to the Mother Church should be paid to the new built Oratories. By the time of Edward the Confessor these Parishes were grown so numerous, that complaint was made, that the Clergy was impoverished thereby. After which time the division of Parishes was not much altered; for the Survey of England in Domesday-book is not very different from our later ones. (*Nicholls.*)

That the word Παροικία was not exclusively applied to a *Parish*, and that a Bishop's Diocese was not anciently confined to a *single Parish*, as it has been asserted by the advocates for Presbyterianism, see "Maurice's Defence of Diocesan Episcopacy," and Slater's "Original Draught of the Primitive Church."

Before the establishment of Parishes in England, the Bishops sent out their Clergy (who lived with them) to preach to the people as occasion required; but as Christianity extended, and the number of converts encreased, this method became inconvenient, and a resident Clergy was found expedient. Parishes were then formed, and Churches were built, and endowed by Lords of Manors, and others; and hence arose the patronage of lay-men.

Camden says that England was divided into Parishes by Archbishop Honorius, about the year 636; but Selden thinks it was much later. Camden reckons 9284 Parishes. The number of charity briefs now issued is, according to an account in Burns's Ecclesiastical Law, 10,489.

In 1520, according to a book made out by Cardinal Wolsey, the number of Parish Churches is reckoned 9407, but Chamberlain makes them 9913. Archdeacon Plymley, in his Charge to the Clergy of Salop, 1793, says that from the "Liber Regis," there are in England and Wales 5098 Rectories, 3687 Vicarages, and 2970 Churches, neither Rectorial nor Vicarial; in all 11755 Churches in the 10,000 Parishes.

The number of the Clergy has been estimated below 15,000, and above 20,000; the real number probably is about 18,000, which, allowing each with himself a family of five and a half persons, will make 100,000 souls, being probably *one hundredth* part of the whole population.

The Bishop of Llandaff, in 1783, estimated the income of the Church, including Bishopricks, Deaneries, and benefices of all kinds, with even the endowments of the two Universities, at about 1,500,000*l.* a year, and this is also about *a hundredth part* of the income of the kingdom, which is reckoned at nearly 150 millions. So that

that one might be had for every Cathedral, Collegiate, and Parish Church, and Chapel of Ease in the said respective Dioceses, where the Welch is commonly spoken, before the first day of May, 1665; and that the whole Divine Service should be used by the Ministers, and Curates, in manner prescribed, according to the said Book, for which Book so translated the Churchwardens should pay out of the Parish money, and that the said Bishops should appoint the price. And one other Book of Common Prayer in the English tongue should be bought, and had in every Church throughout Wales before the first of May, 1664, to remain within the said Churches, that such as understand them might peruse the same; and such as do not understand the said language might, by conferring both tongues together, the sooner attain to the knowledge of the English tongue.

XXVIII. And to the end that the true and perfect copies of this Act, and the said Book annexed, might be safely kept, and perpetually preserved, and for avoiding of all disputes, the respective Deans and Chapters of every Cathedral should, at their proper charges, before the 25th December, 1662, obtain under the Great Seal of England a true and perfect printed copy of the Act and Book annexed, to be preserved in safety for ever, and to be produced in any court of Record, as often as lawfully required. And that there should be delivered copies of the Act and Book into the

Copies of Act and Book to be kept,

Sealed Books in Cathedrals, Courts at Westm, and the Tower.

the income of a Clergyman *averages* the income of other individuals, rich and poor: and it appears that even if there were no Bishops to inspect and govern the Church,—no Deaneries, Prebendaries, or Canonries, to stimulate the Clergy to excel in literary attainments,—no Universities, or Colleges, to instruct our youth,—nothing but parochial Clergy, and all of these provided for by an equal partition of the present ecclesiastical revenues, there would not be, according to the Bishop of Llandaff's calculation on 10,000 Clergymen only, above 150*l.* a year for the maintenance of each individual with his family.

According to a later calculation, the statement is probably as follows:

The 5,098 Rectories, at 162 <i>l.</i> per annum	-	-	L.825,876
The 3687 Vicarages, at 106 <i>l.</i>	-	-	390,822
1782 (three-fifths of the 2970) other Churches at 50 <i>l.</i>	-	-	89,100
The Episcopal, Cathedral, and University revenues	-	-	392,000
			<u>L.1,697,798</u>

which if equally divided amongst 18,000 families, would not be 95*l.* to each.

Before the distribution of England into Parishes, all tythes and ecclesiastical profits belonged to the Bishop and his Clergy for their maintenance, and for charitable uses, and could not be in the hands of lay-men, or applied to secular purposes. The collegiate life of the Bishop and his Clergy appears to have been the practice in the British Churches, and was adopted by the Saxon Christians.

Courts at Westminster, and the Tower of London, to be preserved for ever among the records, to be also produced in any court as need shall require: which said Books so to be exemplified under the Great Seal, should be examined by such persons as the King should appoint under the Great Seal for that purpose, and be compared with the original Book to this Act annexed; who should certify in writing under the hands and seals of three of them, at the end of the same Book, that they had examined and compared the same, and found it to be a true and perfect copy; which said Books so exemplified under the Great Seal of England(5) should be deemed to be as good Records as the Book itself to the Act annexed.

Proviso for King's
Professor at Ox-
ford.

XXIX. Provided that this Act should not be prejudicial to the King's Professor of the Law within the University of Oxford concerning the Prebend of Shipton within the Cathedral Church of Sarum, united to the place of the King's Professor by King James.

Reference to 36th
Article,

XXX. Provided that whereas the 36th of the 39 Articles agreed upon by the Archbishops and Bishops of both provinces, and the whole Clergy in the Convocation holden at London in the year 1562, for the avoiding of diversities of opinions, and for establishing of consent touching true religion is in the words following. (See them *verbatim*, Article 36, "*Of consecration of Bishops and Ministers.*")

and its reference
to this Act.

XXXI. It is enacted that all subscriptions thereafter to be made to the said Articles, should be construed to extend, and should be applied (touching the said 36th Article) unto the Book containing the form and manner of ordaining, &c. of Bishops, Priests, and Deacons, in this Act mentioned, as the same did thentofore extend to the Book of King Edward 6th mentioned in the said Article.

Queen Elizabeth's
Prayer Book to
be in use till St.
Bartholom. Day.

XXXII. Provided that the Book of Common Prayer, &c. thentofore in use, and respectively established by Act of Parliament in the 1st and 8th years of Queen Elizabeth, should be still used until the said feast of St. Bartholomew, 1662.

OBSERVATION I. The several other Statutes relating to the subjects of the above *Acts of Uniformity*, are as follow:

By 23 Eliz. ch. 1, sec. 5, every person above the age of 16 years, who shall not repair to some Church, &c. shall forfeit 20*l.* per month: and if he shall forbear for twelve months, he shall be bound with two sureties in 200*l.* for

(5) Hence called and referred to as the "*Sealed Books.*"

his good behaviour (See Canon 13, 90); and by 29 Eliz. ch. 6, sec. 4, 6, shall, for every month until he conform, pay the same without any other indictment, and in default forfeit his goods, and two parts of his lands; and by the 3 Ja. ch. 4, sec. 11, the King may refuse the 20*l.* and take the two parts of the lands at his option. Persons who resort to no place of worship, are still punishable, notwithstanding the Toleration Acts (*Gibs.*); but by 23 Eliz. ch. 1, sec. 12, every person having Divine Service according to law in his house on Sunday, and not obstinately refusing to come to Church, but going there four times in the year, shall not incur the said penalty of 20*l.* a month.

By the 23 Eliz. ch. 1, sec. 6, 7, any person keeping a Schoolmaster who shall not repair to Church, or be allowed by the Bishop or Ordinary, shall forfeit 10*l.* a month; and such Schoolmaster shall be disabled to be a teacher; and be imprisoned one year.

By 35 Eliz. ch. 1, any person above 16 years of age, obstinately refusing to repair to Church, &c. for one month, and persuading any others to deny the Queen's power in ecclesiastical causes (see Canons 1, 2), or to abstain from coming to Church, or to be present at Conventicles (see Canon 10), shall be imprisoned till he conform, and make submission in form therein mentioned; which if he do not in three months, he shall abjure the realm for ever, or refusing, be considered guilty of felony without benefit of Clergy; and abjuring, or refusing to abjure, he shall forfeit his goods for ever, and his lands during life (see Canon 26, 27).

Stat. 3 Jas. ch. 4, sec. 32, inflicts a penalty of 10*l.* a month upon every person retaining or harbouring any servant, or stranger, who shall forbear repairing to Church for one month, not having reasonable excuse.

By the 13, 14 Car. 2, ch. 4, any person administering the Sacrament of the Lord's Supper before he be ordained Priest, shall forfeit 100*l.*

By 13 Car. 2, Stat. 2, called "*The Corporation Act*," no person shall be elected to any office of magistracy who shall not, within one year preceding, have taken the Sacrament of the Lord's Supper according to the rites of the Church of England, and he shall take the Oaths of Allegiance and Supremacy with the oaths of office. But by 5 Geo. 1, ch. 6, sec. 3, he must be removed, or prosecution commenced within six months of his election; and the oath and declaration are repealed.

By 13 and 14 Car. 2, ch. 1, persons under the name of "Quakers and "other names of separation," maintaining that the taking of an oath is unlawful, and refusing to take the same when lawfully tendered, or persuading others to refuse; or such Quakers assembling at any place not authorized by law, to the number of 5 or more, of 16 years of age, shall forfeit for the first offence a sum not exceeding 5*l.*; for the second, not exceeding 10*l.* to be levied by distress and sale; and in default of goods, to be imprisoned for the first offence 3 months, and for the second 6 months, and kept to hard labour;

and for the third offence should abjure the realm, or be transported beyond the seas.

By 17 Car. 2, ch. 2, generally called "*The Five Mile Act*," all persons preaching in Conventicles contrary to law, shall not come within five miles of any city or borough, on pain of 40*l.*: and such persons, and others abstaining from Divine Service, shall not keep school, on like penalty of 40*l.*

By 22 Car. 2, ch. 1, generally called "*The Conventicle Act*," (and see 5 and 6 Ed. 6, ch. 1), any person of 16 or upwards being present at any Conventicle (see Canons 9, 11, 12), at which five persons shall be assembled, shall forfeit for the first offence 5*s.* and for the second offence 10*s.*; and in case of poverty the same to be levied on other persons then present, to no greater amount than 10*l.* on each; and if a feme covert, her husband shall be liable. And every person preaching at such Conventicle, shall forfeit for his first offence 20*l.*; and if he be a stranger, or cannot be found, or is unable to pay the same, it shall be levied on the other persons present. And for every other offence, 40*l.* in like manner. And every person suffering such Conventicle to be held, shall forfeit 20*l.* or in case of poverty, the persons then present, so that the same do not amount to above 10*l.* on each person. And any Constable, Churchwarden, or Overseer, knowing of such Conventicle, and not giving information, or performing his duty, shall forfeit 5*l.* And every Justice wilfully omitting his duty shall forfeit 100*l.* And all clauses in this Act shall be construed most largely and beneficially for the suppressing of Conventicles. The penalties to be sued for within six months (See also Canon 73).

By 25 Car. 2, ch. 2, called "*The Test Act*," all officers civil and military are to take the oaths, and make the declaration against transubstantiation, within three months after their admission, and also within the same time receive the Sacrament, under forfeiture of 500*l.* and disability to hold the office. By subsequent Statutes, the time for taking the oaths is enlarged to six months.

By 9 and 10 W. 3 ch. 32, it was enacted that if any person educated in the Christian Religion should by writing, printing, teaching, or advised speaking, deny any one of the Persons of the *Holy Trinity* to be God, or should assert or maintain that three are more Gods than one, and should be thereof convicted on the oath of two witnesses, he should for the first offence be disabled to enjoy any office or employment ecclesiastical, civil, or military; and for the second offence be disabled to prosecute any action, or be a guardian, or executor, or take any legacy, or deed of gift, or bear any office civil, military, or ecclesiastical for ever, and also should suffer imprisonment for three years.

By 10 Anne, ch. 2, Officers of government present at any Conventicle, at which there shall be 10 persons, unless the Royal Family be prayed for in express words, shall forfeit 40*l.* and be disabled.

OBSERVATION II. Before the end of every Session of Parliament,

an Act is passed to indemnify persons liable to the penalties under *the Corporation and Test Acts*, provided they then qualify within a certain time; and the rigour of the law on this subject has been much softened by many subsequent Statutes, of which the first and principal was **THE TOLERATION ACT** 1 Will. 3, ch. 18.

By this Statute it is enacted that neither the Stat. 23 Eliz. ch. 1—nor 29 Eliz. ch. 6—nor 1 Eliz. ch. 2. sec. 4—nor 3 Jas. ch. 4 and 5—nor any other law, &c. against Papists (except 25 Car. 2, ch. 2, [the Test Act] and 30 Car. Stat. 2, ch. 1, [against Papists sitting in Parliament,]) shall extend to persons dissenting from the Church of England, that shall take the Oaths of Allegiance and Supremacy, and make and subscribe the declaration against Popery of the 30 Car. 2 Stat. 2, ch. 1, provided the place of meeting be not with doors locked, &c. By *Sect. 6* they are not hereby exempted from the payment of tithes, or from parochial duties, or duties to the Church or Minister; but by *Sect. 7*, if chosen to any parish office, &c. and scrupling to take the oaths, they may execute such office by deputy. By *Sect. 8*, no person so dissenting being in Holy Orders, or pretended Holy Orders, who shall subscribe such declaration, and take the said oaths, and declare his approbation of, and subscribe the 39 Articles, except the 34th, 35th, and 36th, and the words of the 20th [“The Church hath power to decree Rites or “Ceremonies, and authority in controversies of Faith, and yet”—] shall be liable to the penalties of 17 Car. 2. ch. 2—22 Car. 2 ch. 1, as to preaching—or to the penalty of 100*l.* by 13 and 14 Car. 2, ch. 4, for officiating in any congregation. By *Sect. 10*, indulgence is extended to such persons in such orders, &c. as scruple baptizing infants; and by *Sect. 11*, Dissenting Ministers are exempted from serving on Juries, or the office of Churchwarden, Overseer, &c. But by *Sect. 12*. any Justice may require any person going to any meeting, &c. to subscribe the declaration and take the oaths, on pain of imprisonment, or to be taken for a Popish Recusant Convict. *Sect. 13*, extends indulgence to those who scruple taking any oath, on their subscribing the said declaration, and also a declaration of fidelity, and a profession of their Christian belief; but any person refusing to take the oaths when tendered to him by any Justice, shall not be admitted to make the said declarations, unless within 31 days he shall produce two sufficient Protestant witnesses to testify upon oath that they believe him to be a Protestant Dissenter; or a certificate of four Protestants who are conformable to the Church of England, or have taken the oaths and subscribed the declaration; and shall also produce a certificate under the hands and seals of six of his congregation, owning him for one of their body. Until which he shall give security with two sureties in 50*l.* for his producing the same, or be committed to prison. *Sect. 16*, provides that the laws for due attendance on Divine Service on the Lord’s Day, shall be enforced against all persons offending, except such persons as shall go to some place of worship allowed by this Act. But *Sect. 17* withholds benefit

from Papists and Popish recusants, and all persons denying the Trinity according to the doctrine of the 39 Articles. *Sect. 19* provides that the place of meeting shall be certified to the Bishop or Archdeacon; or at the Quarter Sessions.

By Stat. 5 Geo. 1, ch. 4, no Mayor or principal Magistrate, must appear at any Dissenting Meeting with the ensigns of his office, on pain of disability to hold that or any other office, Sir Humphrey Edwin, a Lord Mayor of London, having had the imprudence soon after the Toleration Act, to go to a Presbyterian Meeting-house in his formalities; which is alluded to by Dean Swift, in his Tale of a Tub, under the allegory of Jack getting on a Great Horse, and eating Custard. The legislative judging it a matter of propriety, that a mode of worship, set up in opposition to the national, when allowed to be exercised in peace, should be exercised also with decency, gratitude, and humility. (*Blackstone*)

By the 19 Geo. 3, ch. 44, relief is extended to Protestant Dissenting Ministers scrupling to subscribe the 39 Articles, on their taking the oaths, and subscribing the declaration against Popery; and also a declaration of their being Christians, and Protestants, and believing the Scriptures, as received in Protestant Churches, to contain the revealed will of God. And such Ministers, or any other Protestant Dissenters taking the said oaths, &c. may instruct youth as Schoolmasters.

The 22 Geo. 2, ch. 30, extends relief to Moravians, as the 22 Geo. 2, ch. 40, does to Quakers; whose affirmation is allowed in lieu of an oath, in all cases, except as evidence in criminal cases; but this not to enable them to serve on Juries, or bear any office of profit under government.

In the great case of Evans against the Chamberlain of London, 1762, it was determined, after an appeal to the House of Lords, that a Dissenter is not fineable for refusing to serve Corporation offices. See the case fully reported in Burn's Eccle. Law, title "Dissenters."

The 31 Geo. 3, ch. 32, sec. 9, extends indulgence to Roman Catholics; but they who repair to no place of worship are still liable.

By the Act 52 Geo. 3, ch. 155, (passed 29 July, 1812,) entitled "An Act to repeal certain Acts, and amend other Acts, relating to Religious Worship and Assemblies, and persons teaching or preaching therein;" it is enacted as follows:

Sect. 1 repeals the Stat. 13 and 14 Car. 2, as to the refusing to take lawful oaths, the Stat. 17 Car. 2, ch. 2, called "*The Five Mile Act*," and the Stat. 22, Car. 2, ch. 1, called "*The Conventicle Act*." *Sect. 2* forbids the assembly for religious worship of Protestants of more than 20 persons, besides the family, in any place not registered and certified according to the former Acts; and contains particulars as to registering the same, under a penalty for permitting such congregation to assemble of not exceeding 20*l.*, nor less than 20*s.* at the discretion of the Magistrate. *Sect. 3* inflicts a penalty of not exceeding 30*l.*

nor less than 40s. on persons teaching or preaching without consent of the occupier, so as to subject him to any penalty. *Sect. 4* exempts from penalties persons officiating in places duly certified, as persons who have taken the oaths, &c. prescribed by 1 Will. and Mar. *Sect. 5* inflicts a penalty of not exceeding 10*l.*, nor less than 10s. on every person not having taken the oaths, &c. prescribed by 19 Geo. 3, for the relief of Protestant Dissenting Ministers and Schoolmasters, who shall preach, &c. after refusing to take the oaths, &c. when required by any Justice in writing. *Sect. 6*, but that no person be compelled to travel more than five miles from home for this purpose. *Sect. 7* authorises and requires such Justice to administer such oaths, &c. to any Protestant subject requiring it. *Sect. 8*, and to deliver him a certificate for the same. *Sect. 9* declares that every person teaching or preaching, and not engaged in any trade, &c., and producing such certificate, shall be exempt from the civil services and offices of the said Stat. W. and M., and from serving in the Militia or Local Militia. *Sect. 10* inflicts a penalty of 50*l.* for producing a false certificate. *Sect. 11* forbids any meeting for religious worship with the door locked, &c. under a penalty on the person preaching, &c. not exceeding 20*l.* nor less than 40s. *Sect. 12* guards against persons disturbing such meetings, &c., and directs their finding two sureties to be bound in the sum of 50*l.* or being committed to prison till the next Quarter Sessions; and upon conviction of the offence to forfeit 40*l.* *Sect. 13* saves the jurisdiction of the Archbishops, Bishops, &c. *Sect. 14* declares the Act does not extend to Quakers, nor repeals any Act respecting them except the 13 and 14 Car. 2, as to oaths. *Sect. 15* enacts that where no special provision is made, persons may be convicted on the oath of two witnesses, before two Justices, who may levy the penalties, or in default of distress, commit to prison to hard labour for any time not exceeding three months. *Sect. 16* allows of Appeal. *Sect. 17* limits the recovery of penalties to six months; and no person who shall suffer imprisonment for not paying any penalty to be thereafter liable to it. *Sect. 18* limits the bringing of actions against persons acting under this Statute to three months, and in the county where the cause of action accrued. *Sect. 19* declares it to be a public Act.

By 53 Geo. 3, ch. 160, (passed 21 July, 1813) intituled "An Act to relieve persons who impugn the doctrine of the *Holy Trinity* from certain penalties"—it was enacted by *Sect. 1*, that so much of the Act 1 W. and M. for exempting Protestant Dissenters from the penalties of certain laws, as provides that the said Act should not extend to benefit persons denying the *Trinity*, should be repealed; by *Sect. 2*, that the provisions of Act 9 and 10 W. 3, for suppressing blasphemy and profaneness so far as related to such persons should be repealed; and by *Sect. 3*, that the Acts passed in Scotland in the first Parliament of Charles the 2nd, and in the first Parliament of William the 3rd against blasphemy, ordaining the punishment of death, should also be repealed.

OBSERVATION III. The Author had made a copious **SELECTION** of extracts from modern writers on the subject of **ECCLESIASTICAL ESTABLISHMENTS**, and **TESTS**, and on the claims of Dissenters as to a repeal of the *Corporation* and *Test Acts*; but he finds, that, although obviously connected with the present part of his Work, it would, with the addition of other things on which he has hesitated, carry the whole to an extent far beyond what he contemplated. At a future day they may be made the subject of an **APPENDIX**; and upon that, the Public will exercise a discretion, whether to consider, and possess it, as an *essential* part of the Work, or not.

THE PREFACE.⁽¹⁾

It hath been the wisdom of the Church of *England*, ever since the first compiling of her Public Liturgy,⁽²⁾ to keep the mean between the two

(1) This Preface was written after the review of the Common Prayer, 1661, when Charles the 2nd, by letters patent of 25th March in the same year, constituted 42 persons commissioners, half Episcopal, and half of the Presbyterian persuasion, to meet at the Savoy, in order “to take into serious and grave consideration, the several directions, rules, forms of prayer, and things in the “Book of Common Prayer contained; to advise about the same, and the “several objections and exceptions raised against the same, and (if occasion “be) to make such reasonable and necessary alterations, corrections, and “amendments, as by them should be agreed to be needful and expedient, for “giving satisfaction to tender consciences: but to avoid, as much as may “be, all unnecessary alterations, wherewith the people are altogether unacquainted.” Many objections were made against the former Service Book, by the Presbyterian Commissioners to which those of the Episcopal side returned their answer in writing; justifying most of the particulars excepted against, but for peace sake complying with some desired alterations. A convocation on the same affair likewise met, the 8th of May, 1661, and finished the review, with all the additional offices and prayers, before the 20th of September, on which day the Clergy of both houses subscribed to the Book so altered.

The Preface is said to have been drawn up by Dr. Sanderson, then Bishop of Lincoln; but no mention of his being the author of it is made in the Acts of the Upper House of Convocation. It is there only said, “Monday the 2nd “of December, the Preface or Introduction to the Common Prayer Book, was “brought in, and read.” It was referred the same day to a Committee of the Upper House, Dr. Matthew Wrenn, Bishop of Ely, Dr. Robert Skinner, Bishop of Oxon, Dr. Humphrey Henchman, Bishop of Sarum, and Dr. George Griffith, Bishop of St. Asaph, to consider of it. On the 13th, the Acts say, some amendments were made to the preface. (*Nicholls.*)

extremes, of too much stiffness in refusing, and of too much easiness in admitting, any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established, (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: so on the other side, the particular forms of divine worship, and the rites and ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged;(3) it is but reasonable, that upon

(2) The uses and benefits of a Public Liturgy, or Book of Common Prayer, appear, not only from the mistakes and confusions which extemporary exercises, though of persons otherways well qualified, are subject to; but also from the people's being frequently at a stand, whether they may join with their Minister. Whereas in a Liturgy, they may weigh and consider what they are to offer up to God, before they come to Church, and have then nothing to do, but with earnestness to put up their petitions for what they are sure they may lawfully ask.

That Liturgies were anciently used in the Church is evident, from the usage of them among the Jews themselves. Several Liturgical forms were composed by Esdras and the great Synagogue. And in their ancient Liturgies they were wont to make a solemn confession of their sins; to read several chapters of the Mosaical Law and the Prophets; to pray for God's blessing on their people; and then the ruler of the Synagogue dismissed them with a solemn benediction. That our Saviour composed the Lord's Prayer, as a form constantly to be used by Christians, and that it was in fact made use of in the public assemblies of the first Christians, the most ancient writers of the Church testify. They call it the *Legitima oratio*—the "Prayer established by Law." The singing of psalms,—Acts iv. 23, 24,—and the solemn hymn which Pliny speaks of the Christians using in his time, are proofs that they made use of set-forms of devotion. Clemens Romanus exhorts Christians not to transgress "the prescribed rule of their Liturgy." Ignatius speaks of "a joint-prayer." Justyn Martyr of the Christians of his age using "Common Prayer." St. Cyprian calls the forms they then used, a "Public or Common Prayer,—Unanimous Prayer; declaring not only earnestness but concord." And, in the same book, he speaks of the *Sursum corda*, "Lift up your hearts," &c. as part of the public devotion of his time. (*Nicholls.*)

(3) In the Passover of the Jewish Church, about which both thing and circumstances they had such express directions by Moses, before they went out of Egypt, yet did they in some ages following considerably vary, not only in their time of keeping it, which having been originally appointed on the 10th, they changed it to the 14th day of the month, but in the gesture too. In the

weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of authority should from time to time seem either necessary or expedient.(4) Accordingly we find, that in the reigns of several princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: yet so, as that the main body and essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the public.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the laws of the land, and those laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember.(5)

first institution of it they were to eat it with "their loins girded," "their shoes on their feet," and "staff in their hand," and all as a token of the haste they were then in. This gesture of eating the Passover it is not so certain how long it continued in the Jewish Church, after their coming out of Egypt, as it is unquestionable it was changed into a *discumbing* posture (that is, a posture wherein they took their ordinary meals) long before the days of our Saviour, and that so warrantably too, that our Saviour himself used it. And yet this very posture they had taken up (if we will believe an expositor, that was no great friend to the Ceremonies of our Church) had its signification too; for he tells us, that they did it in sign of their rest and security otherwise than they had in Egypt. (*Dr. Resbury on the Cross in Baptism.*)

(4) The Bishops had to contend with great difficulties about making the alterations. They had not only to conquer the remembrance of their own sufferings, together with the unreasonable demands of the Presbyterian party; but they had the Court to deal with, who pushed on to acts of severity, but were willing to let the odium lie upon the Clergy; so that the Bishops found it a difficult matter to manage the temper of their own friends. This was the occasion of this apologetical expression, for the alterations they had made; and the remark is grounded on the doctrine of the 34th Article. (*Nicholls.*)

(5) The Liturgy of our Church being discharged and thrown out, and every one left to his own liberty, it is scarce possible to believe what wild and

But when, upon his Majesty's happy restoration, it seemed probable that amongst other things, the use of the Liturgy would also return of course (the same having never been legally abolished), unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do,) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers pamphlets were published against the Book of *Common Prayer*, the old objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell.(6) In fine, great importunities were

prodigious extravagancies were upon all occasions used in holy things, not in preaching only, but especially in prayer, the most immediate act of worship and address to God. (*Dr. Cave's serious Exhortation to Dissenters.*)

(6) In turbulent times, when the passions were violently excited, and when the greatest worldly interest intermixed itself with religious zeal (sadly misunderstood!) much allowance might be made for the language that was used by the opposers of the Liturgy, and to which this part of the Preface refers. At such a time expressions like the following were more to be grieved than wondered at.

“That pitiful thing now called *Uniformity*, which lies in an *oneness of syllables, words, and phrases*; a thing which was *never desired of God, or that ever came into his or his Son's heart*!”—“For Ministers who have the gift of prayer, to perform public vocal prayer, by the prescribed forms of others, is *to pretend to do an act of worship, and at the same time not to do it; and is to mock God, and deceive their own souls.*”

But it is to be lamented that in the face of a cloud of witnesses of all ranks and descriptions that have borne testimony to the scriptural purity of the work, a similar temper and a similar language should now exist and when so lenient a spirit has been exhibited by both the ecclesiastical and civil government. It is not a pleasing task to select specimens of this description,—and a few shall suffice.

The worship of the Church of England is charged with idolatry, “*exactly answering to the demon worship of the Heathens,—of Jupiter, Juno, Apollo, and Minerva, &c.*”—because it puts up prayers to the Son and the Holy Ghost! “*Christianity, in this country, is not only not established, but not tolerated by legal authority.*”—“*Certain parts in the public service and doctrine of the Church of England, are acknowledged by every Clergyman of learning and candour to be illfounded and unscriptural,*”—“*no man of sense and learning can*

used to his Sacred Majesty, that the said Book might be revised, and such alterations therein, and additions thereunto made, as should be thought requisite for the ease of tender consciences. Whereunto his Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.(7)

In which Review we have endeavoured to observe the like moderation,

“maintain them.”—“The offensive matters in our service are in fact given up, in the minds of every Clergyman, as well as Layman, who without prejudice has considered them.”—“It (kneeling at the Lord’s Supper) looks greatly like the *adoration* of the elements.” [See as to this, the express declaration against this construction in the rubric at the end of the Communion Service.]—“Another fault in the whole service, or Liturgy of England is, for that it maintaineth an *unpreaching ministry*, in requiring *nothing to be done by the Minister* which a child of 10 years old cannot do as well, and as lawfully, as that man wherewith the book contenteth itself.”—“It (the Liturgy) is full of *vain repetitions*.”—[See as to this, Mat. vi. 7, “Use not *vain repetitions* as the Heathen do.”]—“This is a part of the service” (the Athanasian Creed) “which every Clergyman of the least knowledge and judgment must know to be repugnant to the sacred word of God.” The author of the present work takes this early opportunity to disclaim, most willingly for his own part, any knowledge and judgment that lead to this conclusion; and with all humility, though not without some confidence, to refer to the *scriptural elucidation* of this profession of our faith.

It is with satisfaction he begs to direct the reader’s attention to “Observation IV.” at the conclusion of this Preface, for a list of testimonies in favour of this abused Liturgy; in selecting which, his only unsatisfactory feeling is, that he has been obliged to omit so many more than he has conceived himself permitted by his limits to introduce.

(7) The Church of England is not such a shrew to her children as to deny her blessing, or denounce an *anathema* against them, if some peaceably dissent in some particulars, remoter from the foundation. (*Abp. Laud.*)

“Come let us give way that so we may overcome, let us grant a little, that so we may gain a great deal, even peace.” (*Greg. Nazianzen.*)

Calvin was excessively violent in his language against those who differed from him on his favourite points; and considered no epithets too harsh for them.—He calls them “*Perfidi et impii nebulones* ;” false and impious knaves (cowards or scoundrels.)—“*stulti homines*,”—fools,—“*virulenti canes*,”—venemous dogs!—Their doctrines he terms “*deliria*,”—dotings,—“*impii errores*,”—wicked errors,—“*insulsitas*,”—foolishness, or sottishness!

as we find to have been used in the like case in former times.(8) And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence, (as secretly striking at some established doctrine, or laudable practice of the Church of *England*, or indeed of the whole Catholic Church of Christ,) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever tendered,) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord, assented unto: not enforced so to do by any strength of argument, convincing us of the necessity of making the said alterations:(9) for we are fully persuaded in our judgments, (and we here profess it to the world) that that Book, as it stood before established by law, doth not contain in it any thing contrary to the word of God, or to sound doctrine,(1) or which a godly man may not with a good conscience use and submit unto,(2) or which is not fairly defensible against any that

(8) Our Church hath admirably imitated our blessed Saviour's Reformation, which was a quiet and peaceable and orderly reformation,—he did not pull down before he had another frame of order instituted: he did not destroy all before him, as some reformers do, who love to run to the other extreme; sundry instances are given, that our Lord made no more alteration than was necessary; neither was his reformation wrought by force of arms, with great noise and violence, but it was gentle and according to great moderation; as became the Prince of Peace and the Great Law-giver of his Church. (*Puller on the Moderation of the Church of England*, 441.)

(9) This was the book which Archbishop Cranmer offered to defend against the world, and which Bishop Ridley so highly extolled, in his letter to the exiles at Francfort; this is the book, which the other martyrs hugged at the stake, with marks of the greatest esteem and veneration, and recommended as a legacy to their nearest relations. (*Downe's Lives of the Reformers*.)

(1) See Canon 4.

(2) Our Saviour did not separate from the Jewish Church, though the Scribes and Pharisees, who ruled in ecclesiastical matters at that time, had *perverted the law—corrupted the worship of God—were blind guides and hypocrites—devoured widows houses—and had only a form of godliness—*Matt. xv. 6, 7, 8. How careful was he, both by his example and precept, to forbid and discountenance a separation upon that account! “They sit in Moses's seat,” says he; “all therefore whatsoever they bid you observe, that observe and do.”—Matt. xxiii. 2, 3. (*Bennet Abr. Lond. Cases*, 201.)

Baxter once said, separation will ruin the separated Churches at last; it will admit of no consistency. Parties will arise in the separated Churches,

shall oppose the same ;(3) if it shall be allowed such just and favourable construction, as in common equity ought to be allowed to all human writings, especially such as are set forth by authority, and even to the very best translations of the Holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands ; but to do that, which to our best understandings we conceived might most tend to the preservation of peace and unity in the Church ; the procuring of reverence, and exciting of piety, and devotion in the public worship of God ; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the

and separate again from them till they are dissolved. *Stillingfleet on Separation*, 113.)

It is truly observed by Ursinus, that to add confirmation to erroneous opinions in the minds of the weak about indifferent things, is a giving offence, or being guilty of an active scandal. Upon this account, though our Saviour knew that his healing, and commanding the man who was healed to take up his bed on the Sabbath day—his eating with Publicans and sinners—and his disciples eating with unwashed hands, were things in the highest manner offensive to some of the Jews ; he practised and allowed these things in opposition to the Scribes and Pharisees, who in their censures of him proceeded upon erroneous and corrupt doctrines vented by them for divine dictates. (*Falkner on Liturgies*, 415.)

(3) “ This I am sure of, so long as you continue in our communion, you “ are in the communion of the true Church of Christ. I dare answer for the “ salvation of all those who, continuing in our Church, live up to the principles “ of it. But I dare answer nothing for them, who, being brought up in this “ Church, and having so great opportunities given them of knowing the truth, “ do yet depart from it. I pray God they may be able to answer for them- “ selves.” (*Archbishop Sharpe*.)

Suppose a wayfaring man should inquire of me respecting the road to the proposed end of his journey, and I should inform him that the broad road in which I was travelling led directly to it ; but having a dislike to travel in a beaten road, and a fancy to pursue bye-paths, that turned out of it to the right hand and to the left, suppose he should ask me a second question—whether either of those bye-paths might not lead him to the same place ? My answer would be, possibly they might ; but if he would follow my advice, he would keep to the broad road in which I was travelling, because that was a sure road, it having been marked down by authority in the book of roads, for the express direction of the traveller. (*Daubeny's Guide, Appendix*, 277.)

Liturgy of the Church.(4) And as to the several variations from the former book, whether by alteration, addition, or otherwise, it shall suffice to give this general account; that most of the alterations were made, either for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the calenders and rubrics: or 2dly, for the more proper expressing of some words or phrases of ancient usage, in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: or 3rdly, for a more perfect rendering of such portions of Holy Scripture as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last translation: and that it was thought convenient, that some Prayers and Thanksgivings fitted to especial occasions, should be added in their due places; particularly for those at sea, together with an office for the baptism of such as are of riper years: which, although not so necessary when the former book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of natives in our plantations, and others converted to the faith. If any man, who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former, we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all;(5) nor can expect that men of factious, peevish, and

(4) See OBSERVATION IV. following "*Of Ceremonies*," &c.

(5) The Church of England should have pared away all the Canon of the Communion if she had mended at the interpretation of the Zuinglians; and all her office of Baptism, if she had mended by the rules of the Anabaptists; and kept up altars still, by the example of the Lutherans; and not have retained decency, by the good will of the Calvinists. Well! upon this, the wisdom of this Church and State saw it necessary to fix, where with advice she had begun, and with counsel she had once mended. And to have altered in things inconsiderable, upon a new design or sullen mislike, had been extreme levity, and apt to have made the men contemptible, and their authority slighted, and the thing ridiculous, especially before adversaries, that watched

perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves.(6) Yet we have good hope, that what

all opportunities and appearances to have disgraced the Reformation. (*Jeremy Taylor—Preface to Forms of Prayer.*)

If any party amongst them could have that form of Church-government confirmed by law, which they esteem the most apostolical, it is manifest from reason and experience, that it would be presently opposed by all the rest, with no less violence than ours is; and instead of putting an end to our divisions, would most certainly increase them. (*Persuasion to Communion by the Bishop of Chichester. 1 London Case.*)

Suppose five dissenting brethren now, should plead the necessity of having separate congregations, on the account of very different scruples of conscience; one of them pleads, that his company scruple the use of an *imposed Liturgy*; another saith, his people do not scruple that, but they cannot bear the *Sign of the Cross*, or *kneeling* at the communion; a third saith, if all these were away, yet if their church be not rightly gathered and constituted, as to *matter and form*, they must have a congregation of their own; a fourth goes yet farther, and saith, let their congregation be constituted how it will, if they allow *Infant Baptism*, they can never join with them; nor, saith a fifth, can we, as long as you allow preaching by *set-forms*, and your Ministers stint themselves by *hour-glasses*, and such like human inventions: here are now very different scruples of conscience: but doth the nature of the case vary according to the bare difference of the scruples? One congregation scruples any kind of order as an unreasonable imposition and restraint of the spirit; is separation on that account lawful? No! say all other parties against the Quakers; because their scruples are unreasonable. But it is lawful for a congregation to separate on the account of infant baptism. No! say the Presbyterians and Independents, that is an unreasonable scruple. Is it lawful for men to separate to have greater purity in the frame and order of Churches, although they may occasionally join in the duties of worship? No! say the Presbyterians, this makes way for all manner of schisms and divisions, if mere scruple of conscience be a sufficient ground for separation; and if they can join occasionally with us, they are bound to do it constantly; or else the obligation to peace and unity in the Church signifies little: no man's erroneous conscience can excuse him from schism. (*Stillingfleet on Separation, 75.*)

(6) This seems levelled against the new prayers drawn up by Mr. Baxter, by appointment of the Presbyterian Commissioners, in the "*Reformation of the Liturgy*," published together with the "*Petition for Peace*." Lond. 1661. (*Nicholls.*)

(7) If the condition of her communion were such as God's laws did not

is here presented, and hath been by the Convocation of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of *England*.(7)

Concerning the Service of the Church.(8)

THERE was never any thing by the wit of man so well devised, or so sure established, which, in continuance of time, hath not been corrupted: as, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof if a man would search out by the ancient fathers,(9) he shall find, that the same was not ordained, but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greater part thereof,) should be read over once every year;(1) intending thereby, that the Clergy, and especially such as were

allow; you might forsake *her* that had forsaken *him*: but since this cannot be objected against her—since she exacts no forbidden thing of you, you ought to strengthen her hands by an unanimous agreement. Since the substantials of religion are the same, let not the circumstances of external order and discipline be any longer an occasion of difference amongst us. And so shall we bring glory to God—a happy peace to a divided Church—a considerable security to the Protestant Religion—and probably defeat the subtle practices of Rome, which now stands gaping after all, and hopes by our distractions to repair the losses she has suffered by the Reformation. May the wisdom of Heaven make all wicked purposes unsuccessful; and the blessed spirit of love heal all our breaches, and prosper the charitable endeavours of those who follow after peace. Amen! (*Bennet's Abr. Lond. Cases, concluding paragraph.*)

(8) This part was composed by the original compilers of the Common Prayer, but the two last paragraphs are not in the first book of Edw. VI. (*Nicholls.*)

(9) Here our Church refutes the vulgar error of her seduced children that our service had its original from the Mass Book. Her resort is to the ancient fathers. (*L'Estrange, 24.*) The idea or form of our Reformation, was neither taken from Luther nor Calvin (as the Romanists love to speak of us) nor from any other, but from the Holy Scripture, according to the use of the Primitive Church. (*Puller Mod. Church of England, 427.*) The Latin service, which had been defiled by the mixture of Popish errors, retained in it, notwithstanding, many ancient forms, received in the Church in the best times. (*Nicholls.*)

(1) It is no inconsiderable advantage, that our ritual contains within itself

Ministers in the congregation should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth; and further, that the people (by daily hearing of the Holy Scripture read in the Church) might continually profit more in the knowledge of God,(2) and be the more inflamed with the love of his true religion.

But these many years passed, this godly and decent order(3) of the ancient fathers hath been so altered, broken, and neglected, by planting in uncertain stories, and legends,(4) with multitude of responds,(5) verses,(6)

a course of scriptural and evangelical instruction, perfectly independent of sermons. The solemn reading of God's most holy word forms a large part of our public service: and I hesitate not to say, that on this account, as well as others, it is a national blessing, maintaining and propagating truth, no less than promoting devotion. I most cordially join with the venerable Hooker, "We dare not admit any such form of Liturgy, as either appointeth no Scripture at all, or very little, to be read in the Church." (*Robinson's serious Call to Attendance on the Service of the Church.*)

(2) The Church of England commends unto all of her communion, even to the vulgar, a diligent hearing and reading the Holy Scriptures: as appears in sundry places of the Homilies, more particularly in the first. That man (saith the Homily) is ashamed to be called a lawyer, astronomer, physician, philosopher, that is ignorant in the books of law, astronomy, physic, philosophy; and how can any man then say, that he professeth Christ and his religion, if he will not apply himself to read, hear, and know the books of Christian doctrine. And though the people by daily hearing of Holy Scripture read in the Church, should continually more and more increase in Christian knowledge; yet it is required and intended, that especially, the Clergy and God's Ministers in the congregation, should be often reading and meditating on God's word, be stirred up to godliness themselves, and be more able to exhort others, and confute the adversaries of the truth. (*Puller Mod. Ch. of England*, 63.) Josephus said of the Jews that by hearing Moses read so often in their Synagogues they became as perfect in their laws as a man is in telling his own name. (*Cosins.*)

(3) In every grand or main public duty which God requires at the hands of his Church, there is, besides the matter and form wherein the essence thereof consists, a certain outward fashion, whereby the same is in decent sort administered. (*Overall.*)

(4) These are chiefly read upon the Saints days; but almost every day in the year being dedicated to some Saint there is hardly a day free from having

vain repetitions, commemorations,(7) and synodals;(8) that commonly when any book of the Bible was begun, after 3 or 4 chapters were read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*, but they were only begun, and never read through; after like sort were other books of Holy Scripture used. And moreover, whereas St. *Paul* would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; the service in this Church of *England* these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart,

some of these idle tales mixed in the service. And this not only in the lessons upon modern Saints days, but even upon the festivals of the Apostles themselves. (*Nicholls.*) See Index, "*Legend.*"

(5) A respond is a short anthem brought into the middle of a chapter. (*See post note 4, p. 60.*) This is called the *short response*. The *long responses* are used at the close of a Lesson. (*Nicholls.*)

(6) Either the *versicle* which follows after the respond, in the Roman breviary; or those *hymns* which are proper to every Sunday and holiday. (*Nicholls.*)

(7) The mixing the service of some holiday of lesser note, with the service of a Sunday, or holiday of greater eminency, when they fall together. It suffices that the hymn, verses, &c. and some other part of the lesser holiday, as appointed by the general rubric, be read. (*Nicholls.*) The recital of the names of famous Martyrs, and Confessors, Patriarchs, Bishops, Kings, great orthodox writers, munificent benefactors, &c.; which recitation at the altar took up much time, and those names were anciently wont to be read out of *diptychs*, or folded tables; and tedious quarrels have been anciently, about dispuing some names out of the *diptychs*, which have run into schisms. (*Sparrow.*)

(8) The publication of the Provincial Constitutions in the Parish Churches; for after the conclusion of every Provincial Synod, the Canons thereof were read in the Churches, and the tenor declared to the people. Whether the Canons of all the Provincial Synods were annually thus published, is uncertain. Those of the Council of Oxford, held under Stephen, Archbishop of Canterbury, A. D. 1222, were so. And also those of the Council of London, held under Archbishop Chichely, A. D. 1417. (*Nicholls.*)

SYNODALS. Synodical Constitutions, such as in Lindwood;—wont to be read on Sundays, in time of Service, to the great waste of time. Our Canons of A. D. 1604, are appointed to be read, at least once a year in all Churches. See ante note 1, p. 8. (*Sparrow.*)

spirit, and mind, have not been edified thereby.(9) And furthermore, notwithstanding that the ancient fathers have divided the *Psalms* into 7 portions, whereof every one was called a *Nocturn*:(1) now of late time, a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the rules called the *Pie*,(2) and the manifold changings of the service was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

(9) The locking up the Scriptures, and having the Common Prayer of the Church, in an unknown tongue, is not only directly contrary to the divine command of "searching the Scriptures,"—John v. 39—and the doctrine of St. Paul,—1 Cor. xiv.—but to the practice of the best, and earliest times of the Church. The Scriptures and Liturgies, being in the Greek and Latin languages, are understood by Italy and Greece, and wherever those tongues were spoken; which was the far greatest part of the then known world. The Syrians, Ethiopians, Armenians, Muscovites, &c. have the Scriptures and Liturgies in their mother-tongue: and that they had so formerly, the Eucharisties, and ancient versions of the Bible, in the several languages are sufficient evidences. St. Jerome, speaking of Palestine in his time, says, that at the funeral of Paula the Christians of the several languages in that country sang psalms in their *mother-tongue*,—Hebrew, Greek, Latin, Syriac, &c. And it is recorded of St. Jerome that he translated the Bible into the Dalmatian language. So late as the 10th century the Church of Rome had not declared against the use of the vulgar tongue; for Cyril, Bishop of Moravia, having converted a great part of that people to the Christian faith, desired of the Pope, that he might perform divine offices in the Slavonian language, and for which he obtained a dispensation. (*Nicholls.*)

The Latin services, as they had been used in England before, continued in all King Henry the 8th's reign, without any alteration: save some rasures of collects for the Pope, and for the office of Thomas Becket, and of some other Saints; whose days were by the King's injunctions no more to be observed: but those rasures were so few, that the old mass books, breviaries, and other rituals, did still serve without new impressions. (*Gibs.* 250.)

By the 3 and 4 Ed. 6, ch. 10, sec. 1, all books called *Antiphoners*, *Missals*, *Grailes*, *Processionals*, *Manuals*, *Legends*, *Pies*, *Portuasses*, *Primers*, in Latin and English, *Couchers*, *Journals*, *Ordinals*, or other books of writings whatsoever heretofore used for the service of the Church, written or printed in the English or Latin tongue, other than such as shall be set forth by the King's Majesty, shall be clearly and utterly abolished, extinguished, and forbidden for ever to be used or kept in this realm, or elsewhere in any of the King's dominions.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of Holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off anthems, responds, invitatories, (3) and such like things as did break the continual course of the reading of the Scripture. (4)

Yet, because there is no remedy, but that of necessity there must be some rules; therefore certain rules are here set forth: which, as they are few

(1) The *Nocturns*, in the Romish service, are the nine psalms, the nine lessons, with their responds appointed for any day. Durandus says, they were called *Nocturns*, because the Primitive Christians used to rise up several times in the night, to perform their devotions. (*Nicholls.*)

(2) The *Pie* is a table, or rule in the old Roman offices, to find out the service to be read upon each day. It has been the occasion of some doubt, why that name should be given to this table? That which was called the *Pie*, by the Clergy before the Reformation, was called by the Greeks Πίναξ, or the Index (in a metaphorical sense, a painted table, or picture.) And because the indexes, or tables of books, were formed into square tables resembling pictures, hung up in a frame, these likewise were called Πίνακες, or being marked only with the first letter of the word, Πς or *Pies*. So that it is very probable that the term originally came from the Greeks. These tables being generally made with initial letters of red, and some other remarkable letters, or words, being of the same colour, it was thought by some, that the table was called *Pie* from the party-coloured letters, and when they put it into Latin, they called it *Pica*. Afterwards when printing came in use, those letters, which were not so big as the large text-hand in the manuscripts, but only of the size of those in the comments, and tables, were called *Pica* letters. (*Nicholls.*) The "hardness" arose from the number of offices in one day.

According to some the term is from *Litera Picata*, a great black letter in the beginning of some new order in the prayer. (*Sparrow.*)

(3) Some text of Scripture, adapted and chosen for the occasion of the day, and used before the "*Venite*:" which also itself is called the *Invitatory psalm*. (*Gibs.* 263.)

(4) The Scriptures are read in the Roman service in so confused a method, that, though they were not in an unknown tongue, the people could not receive any great benefit from them. There are not more than 3 or 4 verses read at one time; then follows a respond, or a short anthem is sung; then 3 or 4 verses of the same chapter again, and another respond; thus breaking

in number, so they are plain and easy to be understood. So that here you have an order for Prayer, and for the reading of the Holy Scripture much agreeable to the mind and purpose of the old fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure word of God, the Holy Scriptures, or that which is agreeable to the same;(5) and that in such a language and order as is most easy and plain for the understanding, both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this realm; some following *Salisbury* use; some *Hereford* use, and some the use of *Bangor*, some of *York*, some of

the chapter into 10 or 12 lessons: sometimes mixing the parts of another chapter; at other times some of St. Austin's or St. Ambrose's Homilies, &c. (*Nicholls.*)

(5) By these words are understood the *Apocrypha*; which our Church elsewhere declares she uses "for example of life and instruction of manners; but" does not apply them to establish any doctrine." Art. VI. This practice of the Church of England, is agreeable to that of the ancient Church. For the Books of *Ecclesiasticus*, *Tobit*, *Judith*, and *Maccabees*, are recommended to be used in public by the Council of Carthage. Ruffinus testifies that they were all in use, in his time; though not with an authority equal to that of the Canonical Books. That the same respect was paid to them in latter ages, Isidorus Hispalensis, and Rabanus Maurus witness. The wisdom of the compilers of our Common Prayer in appointing the lessons in the calendar, as in many other things, is remarkable. For there is no Apocryphal lesson appointed to be read upon any Sunday, when there are the greatest congregations both of learned and unlearned people: and only Canonical Scripture being then read, no one can take offence, nor can any just complaint be made, of want of edification from the Holy Scriptures. The *Apocryphal* lessons are generally read upon holidays of less note, or upon week-days in autumn, a time when Churches are the thinnest; and whenever they are read, there is always one lesson read out of Canonical Scripture besides. (*Nicholls.*)

That they are at all permitted by our Church is accounted by her adversaries *grande nefas*; and yet they are not ignorant, that as Canonical Scripture they are not read—that in the Primitive Church they, as also Clemens's Epistles to the Corinthians were read—that the Belgic Church in her confession grants they may lawfully be read. (*L'Estrange*, 25.)

Lincoln; now from henceforth all the whole realm shall have but one use.(6)

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties that so doubt, or diversly take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same: so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.(7)

(6) Osmond, Bishop of Salisbury, in the time of William the Conqueror, and William Rufus, first composed that order of service in his Church (which had newly been built by him) and there it was daily used; being so well approved, that it came afterwards to be used by most of the other Churches in the realm, and was a pattern followed by many other Churches abroad, from whence proceeded the common saying of "*secundum usum Sarum*." In the third of Henry the 5th, the order of Church Service throughout England, was changed from the use of *Paul's*, to that of Salisbury, to the great misliking of many in those days. (*Cosins*.) Lindwood says that almost the whole province of Canterbury followed the *Sarum* use, and adds as one reason for it, that the Bishop of Sarum is Precentor in the College of Bishops, and at those times when the Archbishop of Canterbury solemnly performeth Divine Service in the presence of the College of Bishops, he ought to govern the quire, by usage and ancient custom. (*Gibs*. 259.) In the northern parts was generally observed the use of the archiepiscopal Church of *York*; in South Wales, the use of *Hereford*; in North Wales, the use of *Bangor*; and in other places, the use of other of the principal Sees, as particularly that of *Lincoln*. (*Ayl. Par*. 356.)

The missals and breviaries of the Roman Church were of diverse models in several countries, and several dioceses. The Tridentine Council first endeavoured to bring them all into one shape; yet that order was not obeyed till A. D. 1568, under Pope Pius the 5th, and is not generally observed to this day; the Spaniards in some places keeping the *Mozarabique* form, the *Præmonstratenses* another, and sundry besides. (*Sparrow's Rat*. 271.) The Church of Rome itself, seeing the many inconveniences which came, by their variety of breviaries and missals which they had, have followed us in this reformation. (*Overall*.)

(7) The safety of the Church depends upon the dignity of the Chief Priest,

THOUGH it be appointed, that all things shall be read and sung in the Church in the *English* tongue,(8) to the end that the congregation may be thereby edified; yet it is not meant but that when men say Morning and Evening Prayer privately,(9) they may say the same in any language that they themselves do understand.

And all Priests and Deacons(1) are to say daily the Morning and Even-

to whom unless a power be given, matchless, and supereminent above all others, there will soon be as many *schisms*, as *Priests*. (*L'Estrange*.)

(8) See Article XXIV.

(9) By 2 and 3 Ed. 6, ch. 1, sec. 7, it is declared lawful to use openly any psalms or prayer taken out of the Bible, at any due time, not letting (*hindering*) thereby the service of the Common Prayer Book.

(1) The want of exactness in the expression of this rubric, has given occasion to a practice in our Church, of Deacons performing the *whole* Divine Service; but the meaning is, not that Deacons *may* say prayer *openly*, but that Deacons who are not at Church assisting the Priest, and thereby not joining *publicly* in the Divine Service, shall read the Morning and Evening Service in their own families. And the word, "say," as it refers to Deacons, denotes only their share in the divine office, the responses, lessons, &c. and not their saying the whole Morning and Evening Service. For this rubric is to be understood, by the practice in the Church before the Reformation. Deacons and Sub-Deacons were then to be at canonical hours in the Church, or to repeat the offices privately at home. But no one could conclude from thence, that a Deacon or Sub-Deacon might *entirely* perform these offices in a Church or Chapel; which the *Priest* only is allowed to do. And though the anthems, psalms, &c. are sung by the choir, and the lessons read by inferior orders of the Clergy, yet the "*Dominus vobiscum*"—*the Lord be with you*, and all the prayers and collects, must be said by the Priest. The practice was the same in the Greek Church. When the Deacon says, "Let us pray to God," the Priest says the prayer. The litanies are, indeed, said, both in the Latin, and Greek Church, by the Deacons: but they are only repeated by them with a loud voice, that the people may the better go along with them; and the *precatory* part, is said by the Minister, before the people. In that Church, the Deacons are to put the Priests in mind of the several parts of their office in the Liturgy, but must not invade it. They frequently call out in a most humble manner, "Pray, O my Master,"—"Bless, O my Master." But the Deacon himself must not presume to pray, or bless. The practice in the Church of England, where the Deacons are permitted to say Morning and Evening Prayer, took its rise from a case of necessity in the beginning of Queen Elizabeth's time, when after her visitation, A. D. 1559, many Churches were left

ing Prayer,(2) either privately(3) or openly, not being let by sickness, or some other urgent cause.(4)

destitute; and even Laymen were appointed to read in the Church, by letters of toleration from the Bishops. Still such licenses were contrary to the Canon Law, and probably to the Statute Law: for the rubrics in the Liturgy are confirmed by Statute, and they order Morning and Evening Service to be said by the Priest, or Minister, which in the Statute language is equivalent to Priest. All the countenance perhaps given by law, for Deacons to read prayers in the Church, is from one expression in the Act of Uniformity of Charles the 2nd. (See Sect. 22, *ant.* p. 22.) But this does not vest a Deacon with any new power, contrary to any former ecclesiastical rule; but only secures the Lecturer from a penalty. And the makers of the Act might have been led into an error concerning the legal usage of the Church, from an irregular practice which had begun to obtain. (*Nicholls.*)

(2) This is a precept most useful and necessary. We are all for preaching now, while for attending the service and prayers, we think that too mean an office for us; and therefore we hire others under us to do it, more to satisfy the law, than to be answerable to our duties. Certainly, the people whose souls they have care of, reap as great benefit, and more too, by these prayers, which their Pastors are daily to make unto God for them, either privately or publicly, as they can do by their preaching: for God is more respective to the prayers which they make for the people, than ever the people are to the sermons which they make to them. God tells Abimelech, that he would have him to deal well with Abraham, because he was a prophet, and should pray for him, —Gen. xx. 7.—And Job's friends, that his servant Job should pray for them, and he would accept him,—Job xlii. 8.—And it was the office that was appointed to the Priests in the law, which was but a figure of what the Ministers of Christ were to do in the Gospel. Samuel professes openly, that he should sin no less in neglecting to pray for the people, than he should in leaving off to teach them, both which are needful. As common Christians we should go to our prayers three times a day.—“In the evening, and morning, and at noon-day “will I pray,”—Psalm lv. 18. But as separated from other Christians, we should go to them seven times a day.—“Seven times a day do I praise thee,”—Psalm cxix. 164. Of old, this continual prayer was so much accounted of, that because the same Priest could not always attend, they were to do it in their *courses*; that so, whilst some rested, others might pray. (*Overall.*) See here Canons 14, 15, 16, and 38.

(3) There was an absurd interpretation of this passage, devised by some persons, no good wishers to our Liturgical forms, that this was to make the *ignorant* Curates at the time of the Reformation, read the better in public, having conned over their lesson first at home. Which conjecture they sup-

And the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the

port by the 35th Injunction of Queen Elizabeth; "Such as are but mean readers, shall peruse over, before, once or twice, the chapters and homilies; to the intent, that they may read to the better understanding of the people, and the more encouragement to godliness." But this speaks only of the homilies and lessons, while the rubric here speaks of the whole Morning and Evening Prayer, which our Reformers would not have, in any case, to be neglected by Ministers of the Church; but that they should be as diligent in using the English Liturgy, as the Papists were the Latin; and if they could not get a congregation at Church, they should use the public forms with their own families at home. (*Nicholls.*) All could not be dunces, but it was the Church's policy to *habituate* the Clergy and all other to religious duties. The ancient primers, which contained the daily service, were set forth "to be frequented and used as well of the elder people, as also of the youth for their common and ordinary prayers," as is in the Injunction of Henry the 8th prefixed to that of his in 1546. (*L'Estrange.*) By the rules of the Roman Church, even before the Reformation, and the Council of Trent, the Clergy were obliged to recite the canonical hours, or the offices of the several hours of day and night which are in the breviary, either publicly in a Church or Chapel, or privately by themselves. Our Reformers thought it convenient to change the private recital of the Morning and Evening Service, which was before performed by each Clergyman alone, into family-prayer, when a congregation could not be gotten at Church. (*Nicholls.*)

I have much more respect for those *poor Readers*, whom he mentioneth every where with contempt. I hope they may do, and many of them do God good, and acceptable service in his Church, and co-operate to the salvation of many Christian souls, by reading the Holy Scriptures, and the Liturgy, and homilies of the Church, and administering the Holy Sacraments. And I have heard wise men acknowledge, that if it had not been for these very Readers, in the beginning of Queen Elizabeth's reign, when preaching was very rare, England had hardly been preserved, as it was, both from Popery and Atheism. (*Bramhall's Works*, 642.)

I cannot avoid introducing a few remarks, suggested by some late writings manufactured out of the faults of Clergymen: a kind of authorship now much in demand. These compositions are managed in such a way, as tends, not to make the reader discriminate between the good and the bad members of the profession, but look with contempt on the *profession* itself. He who thus employs his pen, should consider, who they are, to whom the appeal will be made; and what either Christianity, or the public will gain, by bringing the cause before such a tribunal. Of one thing he may be assured; that his

same in the Parish Church or Chapel where he ministereth; and shall cause a bell(5) to be tolled thereunto a convenient time before he begin,

account will be received with pleasure by those, who for the sake of themselves, and their children, ought not to have the gratification. A book of this kind will be acceptable to the enemies of order, to the enemies of Christianity, and to many such of its friends as dissent from the national Church. I am sorry that I have some reason for saying, that a work which lately appeared, and which I conceive is principally indebted for its sale, to the defamation of the established Church with which it is well spiced, has had a very extensive circulation among the nonconformists. I refer to a book entitled, "a Plea for Religion," by the late David Simpson of Macclesfield. (*Bean's Zeal without Innovation*, 353.)

(4) In the old Common Prayer it was, "by preaching, studying divinity," &c.; and in the Scotch Liturgy it is "of which cause if it be frequently pretended they are to make the Bishop of the Diocese, or the Archbishop of the province the judge and allowers."

(5) Bells were not in use in the first ages of Christianity. For, before the Christians received countenance from the civil power, they were called together by a messenger termed θεόδρομος *God's Runner*, and λαοσυνάκτης, the *Summoner of the people*, who went about from house to house, some time before the hour the congregation met. After this they made use of a sounding *plank* hanging by a chain, and struck with a hammer. The precise time when bells first came in use, is not known. Paulinus, Bishop of Nola, in Campania, in order to give notice to the most remote inhabitants, when prayers began, hung up a large brass-vessel, which when struck upon by a hammer, gave such a sound as he desired for his purpose. This was about the year 420. Hence the two Latin names for a great bell—*Nola*, from the town: and *Campana*, from the country, where they were first used. (*Nicholls*.)

Bells of a small size are very ancient, but larger ones are of a much later date. The lower part of the blue robe worn by the Jewish High Priest was adorned with pomegranates and gold bells. The Kings of Persia are said to have had the hem of their robes adorned in like manner. The High Priest probably gave notice to the people, and also desired permission to enter the Sanctuary, by the sound of these bells, and by so doing escaped the punishment of death annexed to an indecent intrusion.

The uses of Church bells are summed up in the following Monkish distichs:—

*Laudo Deum verum, plebum voco, congreco clerum,
Defunctos ploro, pestem fugo, festa decoro.*

*Funera plango, fulgura frango, sabbata pango,
Excito lentos, dissipio ventos, paco cruentos.*

that the people may come to hear God's word, and to pray with him.(6)

Before bells were hung, they were formerly washed, crossed, blessed, and named by the Bishop; this is what some Protestants have called *baptizing* them. Some say that this custom was introduced by Pope John XIII. who occupied the pontifical chair from 965 to 972, and who first consecrated a bell in the Lateran Church, and gave it the name of John the Baptist. But it is evidently of an older standing, there being an express prohibition of the practice in a capitular of Charlemagne in 789,—*ut clocae non baptizentur*.

Nankin, in China, was anciently famous for the largeness of its bells; but their enormous weight having brought down the tower in which they were hung, the whole building fell to ruin, and the bells have ever since been disregarded. One of these bells is near 12 English feet high, the diameter $7\frac{1}{2}$ ft. its circumference 23 ft. and the thickness of the metal about the edges 7 inches; its figure almost cylindrical, except for a swelling in the middle. From these dimensions its weight is computed at 50,000 pounds.

In the Churches of Russia their bells are numerous, and distinguished by their immense size. They are hung, particularly at Moscow, in belfreys or steeples detached from the Churches, with gilt or silver cupolas, or crosses; and they do not swing, but are fixed immoveably to the beams, and rung by a rope tied to the clapper, and pulled sideways. One of these bells in the belfrey of St. Ivan's Church at Moscow, weighed 127,836 English pounds. It has always been esteemed a meritorious act of religion to present a Church with bells, and the piety of the donor has been estimated by their magnitude. The Emperor Boris Godunof, gave a bell of 288,000 pounds to the Cathedral of Moscow, but he was surpassed by the Empress Anne, at whose expense a bell was cast, weighing no less than 432,000 pounds, which exceeds in size every bell in the known world. Its height is 19 feet, the circumference at the bottom 63 feet 11 inches, and its greatest thickness 23 inches. The beam to which this vast machine was fastened, being accidentally burnt by a fire in 1737, the bell fell down, and a fragment was broken off towards the bottom, which left an aperture large enough to admit two persons a-breast without stooping.

In the Russian Divine Service the number of strokes on the bell announces what part of it is beginning. Several blows are struck before the Mass; three before the commencement of the Liturgy; and in the middle of it a few strokes apprise the people without, that the hymn to the Holy Virgin is about to be sung, when all work is immediately suspended, they bow and cross themselves, repeating silently the verse then singing in the Church.

(6) It was the custom of the old Christians, before they did any thing, to go and worship the Lord that made them. (*Overall.*)

Of Ceremonies, why some be abolished, and some retained.(7)

OF such Ceremonies(8) as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and

There is no clearer acknowledgment of our dependance upon God, nor more effectual means to procure all good things, than Public and Common Prayer; the cessation of which St. Hierom makes a sign of the coming of Antichrist: and the Scripture character of the wicked is, that they *call not upon God*. The very Heathens worshipped their gods daily, and the Egyptians three times a day; the Turks are called to prayers five times every day, and six times on Friday: the Jews had of old, and still have, three set hours of prayer, and the Pharisees doubled this.

(7) This Preface seems better adapted to the Service Book, for which it was first written, than for our present Common Prayer. For the *cross* in baptism, or, it may be, the *marriage-ring*, are perhaps the only Ceremonies enjoined in this Book, which can in a strict and proper sense be called so. The use of the *surplice* is rather a habit than a Ceremony. And the using a white surplice is no more to be found fault with, than the using a black cloak. The baptizing at the font is no more a Ceremony than the preaching by an hour-glass. The *scite* of the communion-table, as it is accustomedly placed at the east wall of the Church, is no more a Ceremony, or at least a blameable one, than the placing the reading-pew by the pulpit. And, if the enjoining the people to *stand* or *kneel* at several parts of the service, be the commanding the use of Ceremonies, those Ceremonies are not blameable by our adversaries own limitation; because these postures in divine worship are sufficiently warranted by God's word. In the first Book of Edward the 6th, there were indeed many Ceremonies prescribed:—water was to be mixed with the wine in the Administration of the *Lord's Supper*, and crossing in the consecration prayer:—the bread to be unleavened, and round:—exorcism was used in the office of *Baptism*; and the infant was anointed, after dipping *thrice*, and was to have the chrysom (or white vesture) put upon him:—the Bishop was to cross the *confirmed* person in the forehead:—bracelets and jewels were to be given in *matrimony* as tokens of *spousage*:—the *sick person*, upon desire, was to be anointed on the forehead and on the breast:—the Priest was to cast earth upon the *corpse*, and to recommend his soul to God:—the *Churched* woman was to offer up her chrysom—and *crossing*, *knocking upon the breast*, and other gestures were permitted to be used. These are Ceremonies in the strictest sense: and it was for these that this Preface was made to apologize, more than for the few Ceremonies, if they be such, which are now retained. (Nicholls.)

purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by undiscreeet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected.(9) Other

(8) The word "Ceremony" is of Latin original though some of the best critics in antiquity are divided in their opinions, in assigning from what word it took its name. Joseph Scaliger proves by analogy, that as *Sanctimonia* comes from *Sanctus*, so does *Ceremonia* from the old Latin word *Cerus*, which signifies sacred or holy. The Christian writers have adapted the word to signify external rites and customs in the worship of God; which, though they are not of the essence of religion, yet contribute much to good order, and uniformity in the Church. If there were no ornaments in the Church, and no prescribed order of administration, the common people would hardly be persuaded to shew more reverence in the sacred assemblies, than in other ordinary places, where they meet only for business or diversion. Upon this account St. Austin says: "No religion, either true or false, can subsist without some Ceremonies." Notwithstanding this, some persons have laid it down, as a fundamental principle of religion, that no ceremony or human constitution is justifiable, but what is expressly warranted in the word of God. This Mr. Cartwright has reduced into a syllogistical demonstration, "Where-soever faith is wanting, there is sin. In every action not commanded, faith is wanting; ergo, in every action not commanded there is sin." But the falsity of this syllogism is shewn at large by Hooker, in his Second Book of Ecclesiastical Polity, by arguments drawn from the indifference of many human actions—from the natural liberty God has afforded us—from the examples of holy men in Scripture, who have differently used this liberty—and from the power which the Church by divine authority is vested with. That Apostolical injunction, "Let all things be done with decency, and in order,—1 Cor. xiv. 40,—is a much better demonstration, that the Church has a power to enjoin proper Ceremonies, for the good order, and comeliness of ecclesiastical conventions, than Mr. Cartwright's syllogism is for the people's contempt of them when enjoined. (Nicholls.)

(9) We keep still, and esteem, not only those Ceremonies which we are sure were delivered us from the Apostles, but some others too besides, which we thought might be suffered without hurt to the Church of God; for that we had a desire that all things in the holy congregation might, as St. Paul commandeth, be done with comeliness, and in good order. But as for all those things which we saw were either very superstitious, or utterly unprofit-

there be, which although they have been devised by man, yet it is thought good to reserve them still,(1) as well for a decent order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.(2)

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence

able, or noisome, or mockeries, or contrary to the Holy Scriptures, or else unseemly for sober and discreet people, whereof there be infinite numbers, now a days where the Roman religion is used: these, I say, we have utterly refused without all maner exception, because we would not have the right worshipping of God to be defiled any longer with such follies. (*Jewell's Apology*)

(1) Wise Christians sit down in the mean, now under the Gospel, avoiding a careless and parsimonious neglect on the one side, and a superstitious slovenliness on the other: the painted looks and lascivious gaudiness of the Church upon the hills, and the careless neglected dress of some Churches in the valley. (*Bishop Hall's Remains*.) Far be it from me to be a patron of idolatry or superstition in the least degree, yet I am afraid, lest we who have reformed the worship of God from that pollution (and blessed be his name therefore) by bending the crooked stick too much the other way, have run too far into the other extreme. (1 *Mede's Works*, Disc. 2.)

(2) If man were a pure intelligence, no Ceremonies whatever would be either requisite or proper: but when we reflect that he is composed of body and soul, and that a great part of his knowledge comes through the medium of his senses, we cannot but allow that some accommodation to this compound condition of his nature is advisable, in prescribing a form for the direction of his public devotions. His attention must be fixed and his affections engaged, on the side of religion, by a few plain significant rites, as well as by the solemn music, the "dim religious light," and the modest decorations of a Church; to which ought to be conformed the grave and decent vestments of those who minister in holy things. That Church, then, moves in the precise line of reason, betwixt the total exclusion of Ceremonies, and an extravagant use of them, which prescribes such as shall lead attention to God, but not arrest it on themselves; such as shall appear to be a means for raising the soul to the better performance of worship and duty, without occupying so large a place in the eye, as to be in danger of being regarded as that performance of worship and duty, itself. And of this description are the Ceremonies of the Church of England. (1 *Grant's Eng. Church*, 441.)

before God;(3) *Let all things be done among you, saith St. Paul, in a seemly and due order*: the appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any public or common order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs;(4) and

(3) If the Ceremonies of the Church of England had been many more in that kind than they were, yet since they were in their general nature allowed by God, and left by him to the prudent choice and use of this, as other particular Churches; certainly, as learned Zanchy and other reformed divines observe, they ought not by sober Christians to have been put into the balance of their religion so far, as for their sakes to overthrow the peace and whole state of such a happy and reformed Church as this was. (*Gauden's Tears*, 100.)

Between those who were loth to bid adieu to their Ceremonies, and others whose reformation had no bounds, our godly Reformers compiled the excellent model of our Liturgy in so moderate and well-tempered a mode, as neither part had just cause to think themselves aggrieved. So that the Church of England appears faithfully to have practised the same counsel which Pope Gregory the Great gave unto Austin the Monk, when he was sent over into England. "From all Churches, chuse whatsoever things are pious and religious, whatsoever things are right; and being gathered into one bundle, commend them to the minds of the English for their use." (*Puller Mod. Church of England*, 428.)

It may be objected, that my superior may enjoin me such a law, as my conscience tells me is scandalous to my brother, not convenient, not edifying, &c. what shall I do in this condition? If I conform, I sin against my conscience—Rom. xiv. 23—if I do not, I sin against his authority. Answer, that text of Rom. xiv. 23—hath only reference to things not only indifferent in their own nature, but left free from any superior command interposing, and therefore the text is not *ad idem*: for though such laws may be of things indifferent, yet being commanded by just authority, the indifference by that command determineth, and they become necessary. (*L'Estrange*, 28.)

(4) We do not set that weight upon Ceremonies as the ancient Heathens, and at this day the Papists do. Publius Cælius, M. Cornelius, M. Cethegus, and C. Claudius, for not bringing the entrails of the sacrifices to the altar with sufficient care, were turned out of the Priesthood, though the Roman Commonwealth was at that time engaged in a great war. Sulpitius Flaminius lost his office, because his cap fell off from his head whilst he was officiating.

again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new:(5) it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.(6)

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof St. *Augustine* in his time complained, that they were grown to such a number, that the estate of Christian people was in worse

—Carelessness is one part of impiety, but contempt of order and discipline is a greater. (*Cosins.*)

The Ceremonies are not held by our Church as any part of the divine worship; but only outward signs and helps of devotion. Our Church lays also greatest stress upon the inward affection and intention of the mind, as the most necessary and principal part of the divine worship. (*Puller Mod. Ch. of Eng.* 189.)

(5) The Reformation gave such a turn to weak heads, that had not weight enough to poise themselves between the extremes of Popery, and fanaticism, that every thing older than yesterday was looked upon to be Popish, and Anti-Christian. The meanest of the people aspired to the Priesthood, and were readier to frame new laws for the Church, than obey the old. (*Sherlock.*)

At an ordination service, which took place at a meeting of Dissenters, it was observed by a Minister who was expatiating on the modern improvements in religious knowledge, that the divines of the present day possessed great advantages; for “standing, as they must be considered to do, upon the shoulders of the Apostles, they could see further than *they* did.” To which an old Minister present, who did not see the subject in the same light, shrewdly replied, “that the modern divines, it must be allowed, not only saw further “than the Apostles did, but also further; he believed, than God ever saw yet.” (*Daubeny's Guide*, 404.)

(6) It is a rule in prudence, not to remove an ill custom, when it is well settled, unless it bring great prejudices, and then it is better to give one account why we have taken it away, than to be always making excuses why we do it not. Needless alteration doth diminish the venerable esteem of religion, and lessen the credit of ancient truths. Break ice in one place, and it will crack in more. (*Archbishop Bramhall to M. Militiere.*)

case concerning that matter, than were the Jews.(7) And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would St. *Augustine* have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law, (as much of *Moses'* Law was) but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit;(8) being content only with those Ceremonies which do serve to a decent order and Godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might

(7) The Ceremonies of our Church are but very few, and those of great antiquity, simplicity, decency, and clear signification, hardly to be wrested to the prejudice of inward piety: wherefore they are neither unprofitable, nor burdensome (of which they are charged in the Preface to the Directory.) Our Church avoiding extremes on one hand of the Church of Rome, whose Ceremonies are so cumbersome for their number, that they make no end of commanding and forbidding, till they come to the other extremity of moroseness: of which humour, St. Austin in express words complains: religion which God in his mercy hath made free with few and clear sacraments, is made more burdensome than ever was the Jewish. Wherefore our Church is most careful, lest by any excess of Ceremonies, religion should be any wise obscured, and by outward and sensible things, the minds of people should be diverted to the neglect of what is inward and spiritual. (*Puller on the Moderation of the Church of England*, 204.)

(8) Our Saviour and his Apostles did use indifferent things, which were not prescribed, in divine worship. Thus he joined in the Synagogue worship,—John xviii. 20, &c.—though (if the place itself were at all prescribed) the manner of that service was not so much as hinted at. Thus he used the cup of charity in the Passover, though it was not instituted—Luke xxii. 17.—The feast of dedication was a human institution, yet he vouchsafed to be present at it. Nay he complied with the Jews in the very posture of the Passover, which they changed to *sitting*, though God had prescribed *standing*. The Apostles also observed the hours of prayer, which were of human institution—Acts iii. 1.—Now if Christ and his Apostles did thus under the Jewish Law, which was so exact in prescribing outward Ceremonies; certainly we may do the same under the Gospel. I may add, that the Primitive Christians not only complied with the Jews in such rites as were not forbidden, but also had

be edified.(9) Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.(1)

But now as concerning those persons, which peradventure will be

some ritual observations taken up by themselves. Thus they washed the disciples feet in imitation of Christ, and used Love-Feasts; till they thought it convenient to lay them aside. From whence it appears, that prescription is not necessary to make a rite lawful; it is enough if it be not forbidden. (*Bennet's Abridg. of London Cases*, 33.)

(9) Kneeling at the communion is designed to express *humility* and *reverence*; the Cross at baptism to be a *memorative token* of engagement to the Christian life, and the ministerial Habit to be a testimony of peculiar *respect and honour*, to the worship and service of God. (*Falkner Lib. Ecc.* 373.)

Calvin in his book of the true way of reformation, saith, he would not contend about Ceremonies, not only those which are for decency, but those that are symbolical. Oecolampadius looked on the gesture at the sacrament as indifferent. Bucer thought the use of the sign of the cross after baptism neither indecent nor unprofitable. (*Stillingfleet on Separation*, 18.) Crocius says, that the nature of Ceremonies is to be taken from the doctrine which goes along with them; if the doctrine be good, the rites are so, or at least, are tolerable: if it be false, then they are troublesome, and not to be borne; if it be impure, and lead to idolatry, then the Ceremonies are tainted with the poison of it. (*Ibid.* 189.)

(1) No abuse of any gesture, though it be in the most manifest idolatry, doth render that gesture *simply* evil, and for ever after unlawful to be used in the worship of God upon that account. For the abuse of a thing supposes the lawful use of it; and if any thing otherwise lawful becomes sinful by an abuse of it, then it is plain that it is not in its *own nature* sinful, but by accident, and with respect to somewhat else. This is clear from Scripture; for if Rites and Ceremonies, after they have been abused by idolaters, become absolutely evil, and unlawful to be used at all, then the Jews sinned in offering sacrifices—erecting altars—burning incense to the God of Heaven—bowing down themselves before him—wearing a linen garment in the time of divine worship—and observing other things and rites which the Heathens observe in the worship of *false Gods*. (*Bennet's Abr. of Lond. Cases*, 180.) Kneeling at prayers, and standing, and sitting, and lifting up the hands and eyes to Heaven, and bowing of the body, together with prayer, and praise, and singing, have been all notoriously abused to idolatry, and are so to this day.

offended, for that some of the old Ceremonies are retained still: (2) if they consider that without some Ceremonies it is not possible to keep any order, or quiet discipline in the Church, they shall easily perceive just cause to reform their judgments. (3) And if they think much, that any of the old do

(*Ibid.* 182.) Nay, this principle would render Christianity impracticable; because there is no circumstance, no instrument, no ministry in worship, but may have been some way or other abused by Pagan or Romish idolatries. (*Ib.* 185.)

Bucer, in a letter to Johannes a Lasco, says, "If you will not admit such liberty and use of vesture to this pure and holy Church, because they have no commandment of the Lord, nor no example for it; I do not see how you can grant to any Church, that it may celebrate the Lord's Supper in the morning, &c. for we have received for these things no commandment of the Lord, nor any example, yea, rather the Lord gave a contrary example.

(2) Some, not all; some of the old Ceremonies; not of those late innovations of the Church of Rome; but of those Ceremonies which antedate the Popish mass hundreds of years. (*L'Estrange*, 30.)

(3) Uniformity in Ceremonies is extremely useful, and in a manner necessary to religious worship; without it, all things cannot be done "*decently and in order.*" A Ceremony affects both him who performs it, and him who sees it: and in congregations, each person is both a performer and a spectator. If in one's closet kneeling generates humility, it will, by the help of sympathy, generate a stronger sentiment when many join in the same posture, though a weaker, if many are present, and some kneel whilst other stand: in that case, there will be what we have called an *antipathy*. A Ceremony regularly performed by a large number, if mild, simple, expressive, has a fine effect on all minds, from the most rude to the best informed: it pleases, it elevates, yet it calms or checks any turbulent emotions; it sobers the thoughts, and makes them orderly and decent. To those who cannot read, or are apt to be inconsiderate, it affords a species of instruction: what the psalmist says about the language of the heavenly bodies, might be said of the language of Ceremonies. "*There is neither speech nor language, but their voices are heard among them:*"—in whatever way men speak or write, the language of Ceremonies is intelligible to them, and affecting. (2 *Hey's Lectures*, 25.)

It was St. Austin's observation, that in religion the outward actions of bowing the knee, stretching forth the hands, and falling on the ground, though they be not performed without the preceding actions of the soul, do much increase the inward affections of the heart. (*Falkner on the Liturgy*, p. 347.)

The doctrine and discipline of the Church, as the weightiest things, ought especially to be looked unto; but the *Ceremonies* also, as "*mint and cummin,*" ought not to be neglected. (*Cartwright.*)

remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly.(4) For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with true setting forth of Christ's religion) is always to be eschewed.(5) Furthermore, such shall have no just cause with the Ceremonies reserved to be offended.(6) For

No nation under Heaven, either does, or ever did suffer any public actions, which are of weight, either temporal or sacred, to pass without some visible solemnity; because the very strangeness and difference of it from other common actions, may make popular eyes to observe and mark the same the better. (*Overall.*)

(4) Those who forego the testimony of antiquity, as all as the opposers of the Church of England must do, must unavoidably run into insuperable difficulties in dealing with the Papists, which the principles of our Church do lead us through. (*Stillington on Separation, Pref. v.*)

(5) They go beyond their authority, when they introduce vain, senseless, indecent Ceremonies, or abundance of any sort, to be a trouble and burthen, rather than a grace and beauty to public worship. When the Church of England doth this, then it is time to complain, and open so vehemently against the abuse of authority: and even then, I do not think a separation can be justified: because a separation is of a great deal worse consequence to both State and Church, than a compliance with authority in what had better not have been commanded. (*Hoadly on Conformity, 45.*)

(6) As the Liturgy, so the Ceremonies used and enjoined in the Church of England, were not the private and novel inventions of any late Bishops, or other members of the Church of England; much less of any Popes, or Papists, as some have imagined: but they were of very ancient choice and primitive use in the Church of Christ, whose judgment and example the Church of England always followed, by the consent of all estates in this nation and Church, represented in lawful Parliaments and Convocations; and this they did, then, when with a martyr-like zeal and courage they put themselves into the happy state of a well-reformed Church, paring off many superfluities, or noveller fancies, and only retaining a few such Ceremonies as they saw had upon them the noblest marks of best antiquity and decency. (*Gauden's Tears of the Church of England, 98.*)

The Church of England, by the blessing of God, and under the protection of her Articles, has now, for considerably more than two centuries, and

as those be taken away, which were most abused, and did burden men's consciences without any cause; so the other that remain are retained for a discipline and order,(7) which (upon just causes) may be altered and

amidst much rebuke and blasphemy, been the *focus* of sound faith, and pure religion. Although she has not been successful in establishing unity of faith, to the extent that were most devoutly to be desired, she has yet been successful in a great degree. She has concentrated within herself the piety and the talents of most religious and most able men, and has been a blessing, not only to the members of her own communion, but to others who have, we think, injudiciously separated from her, by reason of unimportant differences.—If religious peace and unity, among the disciples of Christ, are so desirable as the devout aspirations of Christ warrant us to believe they are,—John xvii. 11, 20, 21,—it may, then, fairly be concluded, that some little sacrifices of private opinion should be made to the authority of a Church, which professes to have only scriptural truth in view, and whose earnest desire is, to unite all Christians, as one fold, under one shepherd, Jesus Christ. (*Wix's Scriptural Illustrations of the 39 Articles*, 361, 3.)

The Ministers of the Reformed Churches abroad, blame those that refuse to conform to the Church of *England*, when occasion is offered, and hold them for Schismatics, and are scandalised at them. Those few reformed Churches which want subordination of Ministers, approve the Episcopacy of the Church of *England*; and wish they had the same, and would esteem it a singular felicity. (*Puller on the Moderation of the Church of England*, 421.)

(7) When the Church of *England* first emancipated herself from the shackles of the Romish worship, it was not to be wondered at, that some Protestants, with more zeal than judgment, should entertain a jealousy of forms and Ceremonies, as tending to preserve the vestiges of that idolatry which they had wisely renounced. But had they considered, that the divines, who scrupled not to use those forms and ceremonies, which were judged expedient to be retained in our Church, were some of the most powerful advocates the Protestant cause ever had, they would in candour have concluded, that the objection to forms and Ceremonies must chiefly depend upon the idea with which they are accompanied in the mind of the party engaged in them; and that consequently, they may be not only very innocent, but very advantageous assistances to religious worship. (1 *Daubeny's Guide to the Church*, 245.)

Under the Old Testament God was worshipped in *types and figures of things to come*: but in the New, men should worship the Father in *spirit and truth*, that is, according to the *verity* of the things presignified; not that they should worship him without all *gestures or postures of body*, to which purpose it is wont to be alleged. (*Mede's Works*, 1042.)

changed, and therefore are not to be esteemed equal with God's Law.(8) And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use

That the worship of the inward man is that which God principally requires and looks at, I think no Christian man denies. But what then? Doth not our Saviour's rule hold notwithstanding in such a comparison, "*These ought ye to have done, and not to leave the other undone,*"—Mat. xxiii. 23,—and consider that the question is not here (as most men seem to make it) between *inward* worship and *outward* worship *seorsim*, (one without the other.) for in such case it is plain the *outward* is nothing worth, but whether the *inward* worship *together with* the *outward* may not be more acceptable to God than the *inward alone*. (*Ibid.*)

So far is the Church of England from multiplying Ceremonies, that we know there are many innocent usages, which have been in the Primitive Church, in sundry places, and at divers times, which our Church of England never went about to introduce, either by practice or command: as the *holy kiss*, the use of the *veil*; the *threefold immersion*, and use of the *white garment* in baptism. (*Puller on the Moderation of the Church of England*, 220.)

(8) Calvin speaking of allowable Ceremonies, says, I allow only those ordinances of men which be both grounded upon the authority of God, and taken out of Scripture, yea and altogether God's own. Let us take for an example the kneeling which is used in time of common prayer. It is demanded, whether it be a tradition of man, which every man may lawfully refuse or neglect. I say that it is so of men, that it is also of God. It is of God, in respect that it is a part of that comeliness, the care and keeping whereof is commended unto us by the Apostle: it is of men, in respect that it specially betokeneth that which had in generality rather been pointed to, than declared. By this one example we may judge, what is to be thought of that whole kind. But because in outward discipline and Ceremonies his will was not to prescribe each thing particularly what we ought to follow (because he foresaw this to hang upon the state of times, and did not think one form to be fit for all ages) herein we must flee to those general rules which he hath given, that thereby all those things should be tried which the necessity of the Church shall require to be commanded for order and comeliness. Finally, forasmuch as he hath therefore taught nothing expressly, because these things both are not necessary to salvation, and according to the manners of every nation and age ought diversly to be applied, to the edifying of the Church: therefore as the profit of the Church shall require, it shall be convenient as well to change and abrogate those that be used, as to institute new. (*Calvin's Institutes*, Book 4, Chap. 10, Sect. 30.)

they do serve.(9) So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other nations, nor prescribe any thing but to our own people only:(1) for we think it convenient that every country should use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and to

If no external observations not commanded by God, might lawfully be admitted in the worship of God, then must the public exercise thereof cease. For God, who did expressly determine the *time* and *place*, for the Jewish tabernacle and temple worship, hath not prescribed the *same circumstances* for the Christian service. Nor hath he prescribed in all things the *method* and *gesture* for our religious addresses, nor the *kind of bread* and *wine* at the Lord's Supper: yet these things must necessarily be determined, where these ordinances are celebrated. Wherefore Mr. Baxter acknowledgeth that "such things as these, and the decent habit for the service of God, be left to human prudence to order, and may be determined for order, decency, and edification." (*Falkner on the Liturgy*, §51.)

Our rites are no where made any part of religion or worship; but only used in subserviency to religion, and without them the religion and worship of God is acknowledged entire. (*Ibid.* 211.)

(9) From the days of the Apostles themselves, the Church hath taken the liberty of making use of one rite or other that hath signified things of greatest weight and moment; to instance in a two-fold custom primitively used amongst Christians, that looked much more sacramentally than our use of the Cross in baptism; that is, the institution of them seemed *Apostolical*, being frequently mentioned in their holy writings; and they were immediately annexed to the Holy Eucharist, and in their signification bore some analogy with what that sacrament itself was in part the token and seal of; these were the *Holy Kiss*, and the *Agapæ*, or *feasts of charity*. (*On the Cross in Baptism by Dr. Resbury.*)

(1) It was King James's advice to his divines, to hold a good correspondence with the neighbour reformed Churches: "but," saith the King, "I am resolved to leave other Churches to their liberty." And so also King Charles the 1st, "As I am no judge over the reformed Churches, so neither do I censure them." (*Puller on the Mod. of the Church of England*, 417.) Diversity of Ceremonies in divers Churches do serve to testify the Christian liberty, and doth greatly conduce to teach the true judgment of Ceremonies, namely, that all men by this diversity may understand, that these things which are not delivered in Holy Scripture are not necessary to salvation, but may be altered as the time and circumstance of edification doth require. (*Sprint's necessity of Conformity; quoted in Puller*, 207.)

the reducing of the people to a most perfect and godly living, without error or superstition ; (2) and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversly in divers countries. (3)

(2) The Bohemian Church, which led the van, openly professeth that such Rites and Ceremonies ought to be retained, which do advantage faith, the worship of God, peace, and order; whomsoever they had for their author, *Synodum, Pontificem, Episcopum, aut alium quemvis*. And both Luther and the Augustan Confession, declare the like purpose and practice to have been in the German Reformation. And Zanchy asserteth that this is the true way of reforming the Church, (which he wisheth all would mind, after the example of the Bohemian brethren) "not to root out every thing that was found in the Church of Rome; but to reject what was fit to be rejected, and to preserve what was fit to be preserved." (*Falkner on the Liturgy*, 447.)

The Helvetian Churches declare, that no separation ought to be made for different Rites and Ceremonies, where there is an agreement in doctrine: and the true concord of Churches lies in the doctrine of Christ and the sacraments delivered by him. And this confession was first drawn up by Bullinger, Myconius, and Grynæus, and subscribed afterwards by all their Ministers; and by those of Geneva in other places. And they take notice of the different customs in other Churches about the Lord's Supper, and other things, yet, say they, because of our consent in doctrine, these things cause no breach in our Churches. (*Stillington on Separation*, 187.)

(3) The following comprehensive extracts conclude Nicholls's notes on this Preface. Socrates, in his Ecclesiastical History, says, concerning the different customs of the Churches, "We may easily find that they were very different in the observation of the Antepaschal fast. They that are at Rome fast three continued weeks before Easter, except only upon Saturdays and Sundays. They in Illyricum, Greece, and Alexandria, fast 6 weeks before Easter; nevertheless calling it the 40 days. Others beginning their fast 7 weeks before the feast, fast only 5 days thereof, by intervals; nevertheless they call this time by the name of the 40 days."—"Neither do we only find them differing concerning the number of the fasted days, but also about their abstaining from food. Some abstain from all living creatures; and some feed only upon fish. Some eat fowl as well as fish; alledging Moses's authority that these likewise were made out of the waters. Some abstain from all fruits of trees, and also from eggs. Some feed only upon dry bread; and others abstain even from that. Others having fasted till 3 o'clock in the afternoon, eat then any kind of food without difference."—"And forasmuch as none of these have any written injunction to plead, it is plain that the Apostles allowed every country liberty to use their own judgment in these matters."—"Nor are they

" more uniform in matters relating to their assemblies. For though most of
 " the world do celebrate the sacred mysteries upon Saturday, at the close of
 " the week, yet they of Alexandria, and they of Rome, from a certain ancient
 " tradition, reject this practice. The Egyptians, being neighbours to the
 " Alexandrians, and the inhabitants of Thebais, hold their assemblies upon
 " Saturdays. At Alexandria, upon Wednesday in the Passion-Week, which is
 " called *the preparation*, the Scriptures are read, and the Doctors expound
 " them, and perform all parts of a communion besides the celebration of the
 " mysteries,"—" and the catechumens, without distinction, are admitted
 " to be readers and singing-men, whereas in other Churches, only those who
 " are baptized are allowed to exercise these offices."—" In Thessaly they bap-
 " tize only at Easter: upon which account a great many died unbaptized. In
 " Antioch of Syria, the Church is situated very preposterously; for the altar
 " is not placed towards the east, but towards the west. In Greece, and at
 " Jerusalem, and in Thessaly, they go to prayers when candles are lighted;
 " like as the Novations do at Constantinople. So at Cæsarea in Cappadocia,
 " and in Cyprus, every Saturday and Lord's Day, at candlelight in the evening,
 " the Presbyters and Bishops expound the Scriptures. The Novations in the
 " Hellespont do not perform their prayers in all things agreeable to those of
 " Constantinople; but in many things are conformable to the orthodox. In
 " a word, you will hardly find two Churches, which exactly agree in the same
 " way of worship. At Alexandria, a Presbyter must not preach; which cus-
 " tom began after Arius had disturbed the Church. At Rome, they fast every
 " Saturday. At Cæsarea of Cappadocia, they drive from their communion
 " every one who commits a sin after baptism, as the Novations do. The like
 " is done by the Macedonians in the Hellespont, and by the Quartodecimani in
 " Asia. The Novations in Phrygia do not receive *digamists* (or those who
 " marry a second time.)—" The feast of Easter was celebrated in different
 " manner, according to the custom of different countries. Therefore those
 " people talk too fast, who say, the old time of celebrating Easter, was altered
 " by those who sat in the Council of Nice. For those who were convened in
 " that Council, endeavoured to bring the people to an *uniformity* of practice,
 " who acted differently before. But even in the Apostolical times, as the
 " Apostles themselves were sensible, there were some differences on account
 " of these matters, as the book of the Acts does testify." 1 *Soc. Hist. Eccl. Lib.*
 v. cap. 21.

Januarius consulted St. Austin about the observation of ancient usages;
 and the communicating with other Churches, whose customs were different
 therein. Among other good observations, he writes thus: " As for things
 " which we observe not from Scripture, but from tradition, and which are
 " observed all over the world, it must be supposed, that these were recom-
 " mended or established, either by the Apostles themselves or by general
 " councils, whose authority is very wholesome in the Church: of this kind are

“ Good-Friday, Easter-Day, Ascension-Day, Whitsunday, which are yearly
 “ celebrated, or any thing else which is observed by the Church all over the
 “ world. But there are some other things, which different countries vary in,
 “ as, that some fast upon Saturday, and others do not; some take the sacra-
 “ ment every day, and others upon certain days: in some places, there is no
 “ day passes, but there is an offering made; in other places, they offer only
 “ upon Saturday and Sunday. Now, if you take notice of any thing of this
 “ kind, the observation thereof is a thing perfectly indifferent. Neither is
 “ there any better rule for a grave and prudent Christian, than to join in the
 “ same customs which are used in every Church which he comes to. For
 “ whatsoever is enjoined, not contrary to faith and good manners, is to be
 “ accounted indifferent, and to be observed by every one in common with that
 “ society he lives among. My mother accompanying me to Milan, found that
 “ that Church did not fast upon Saturday; and therefore began to be under
 “ some disturbance and hesitancy what to do. I, for my part, laid no great
 “ stress upon such matters; but, however, for her sake, I was willing to con-
 “ sult Ambrose, of blessed memory: his answer was, that he could say no
 “ more to me, than that it was his custom so to do: if he knew a better cus-
 “ tom he would observe that. I thinking, that he giving me no reason, would
 “ have me, upon his bare authority, to forbear fasting on Saturday; he fol-
 “ lowed after me, as I was going away, and thus said to me: when I come to
 “ Rome, I fast upon Saturday; when I am here, I do not fast. And so I
 “ would have you do, when you chance to come to any Church; observe its
 “ custom, if you would avoid both giving and taking offence. This when I re-
 “ ported to my mother, she willingly followed the advice. For my part, I having
 “ thought of this matter over and over again, have always esteemed it as a re-
 “ sponse from an oracle. For I have oftentimes with great grief observed, that
 “ disturbances are occasioned to weak Christians, by a contentious obstinacy,
 “ and superstitious scrupulosity of some persons; who, in things which are
 “ neither grounded upon the authority of Holy Scripture, nor the tradition of
 “ the Universal Church, nor do any ways conduce to the amendment of life; but
 “ only upon account of some little argument they are possessed with; or because
 “ they have another usage in their country; (as if the further they were re-
 “ moved from home, the more learned they must grow,) raise so many litigious
 “ questions, as to think nothing well done, but what they do themselves.”
August. Epist. 118. (Nicholls.)

OBSERVATION IV. The following testimonies to the
 scriptural purity of the Liturgy, and the primitive Rites and Ce-
 remonies of the Church of England, are offered to the reader's

consideration: and as many of them are drawn from quarters where prejudice cannot be suspected, this must give them additional weight in the estimation of every impartial judge.

BEZA speaking of the Episcopal establishment in the Church of England says, "Let her enjoy that singular blessing of God, which I wish may be perpetual to her."—And referring to those who were hostile to it—"If there be such, God forbid that any man in his wits should assent to the madness of those men."

BUCER, when the amended Liturgy was sent to him by Cranmer for his perusal, said that "although there were some things which by unquiet persons might be forced into matter of contention, there was nothing in it but what was taken from Scripture, or agreeable to Scripture, rightly understood."—"When I thoroughly understood it," (the Liturgy, by a Latin translation) "I gave thanks to God, who had granted to this Church to reform her rites to that degree of purity."—"In the prescript form for the common and the daily prayers, I see nothing writ in this book which is not taken out of the word of God, if not in express words, as the psalms and lessons,—yet in such sense as the collects: and also the orders of these lessons and prayers, and the times when they are to be used, are very agreeable to the word of God, and to the constitution observed in the ancient Church." This was his opinion of our Liturgy at that time, whilst it yet had some things in it which he thought might be altered for the better; and which accordingly were either then, or since amended; so that had he seen our present book, he would doubtless have entirely approved it. (*Comber.*)

MELANCTHON says, "Would to Heaven that I could not only not enfeeble the power of Bishops, but establish their dominion, for I see but too well what sort of a Church we are likely to have, if we demolish ecclesiastical government; I am sure that the tyranny we have escaped (viz. that of Rome) will then be nothing to that which we shall see established."

MONS. DAILLE in his controversy with Hammond, (and therefore not likely to be partial,) says, "As to the Church of England, purged from foreign wicked superstitious worships, and errors, either impious or dangerous, by the rule of the Divine Scripture—approved of by many and illustrious martyrs—abounding with piety towards God, and charity towards men—and with most frequent examples of good works—flourishing with an increase of most learned and wise men from the beginning

“ of the Reformation to this time, I have always had it in true and just
 “ esteem, and till I die I shall continue in the same due veneration of it.”

SARAVIA, the friend of Hooker, says, “ Among others that have re-
 “ formed their Churches, I have often admired the wisdom of those who
 “ restored the true worship of God to the Church of England ; who so tem-
 “ pered themselves, that they cannot be reprovèd for having departed from
 “ the ancient and primitive custom of the Church of God ; and that modera-
 “ tion they have used, that by their example they have invited others to
 “ reform, and deterred none.”

CALVIN, in a letter to the Protector, says, “ ’Tis fit to look after the
 “ desultory humour of them who would have too much lawful to them-
 “ selves. The door is to be shut to curious doctrines ; and one expedite
 “ means for that purpose is, if there were a summary of doctrine received
 “ of all, which all may follow in preaching ; to the observing of which, all
 “ Bishops and Parish Priests may be bound by an oath, that no one may
 “ be admitted to any ecclesiastical office, unless he first engage that he will
 “ keep inviolate that consent of doctrine. And so for Catechism. And
 “ as to a form of prayer and ecclesiastical rites, I very much approve, that
 “ there be a constant form extant, from which it may not be lawful for
 “ the Pastors in their functions to depart, in regard to the simplicity and
 “ unskilfulness of some, and that the consent of the Churches among
 “ themselves may more certainly be manifest. Lastly, to prevent the
 “ desultory levity of those who affect novelties.”—In his Epistle to Farellus,
 Calvin writes, “ It always prevailed in the Church which was decreed in
 “ ancient Synods, that those who would not be subject to the laws of
 “ common discipline, should be dismissed from their function.”—He
 protests, “ I would have all pious readers here to bear me witness, that I
 “ do not contend about Ceremonies, which do serve only for decency and
 “ order, nor yet against such which are either symbols of, or incitements
 “ to, that reverence which we bear to God.” And again speaking of the
 Popish hierarchy he says, “ if they would give us an hierarchy in which
 “ the Bishops were so eminent, as that they would not refuse to be subject
 “ to Christ, and depend on him as their only head, and be referred to him,
 “ then I confess them worthy of all anathemas, if there shall be any
 “ such, that would not reverence such an hierarchy, and submit to it with
 “ the utmost obedience.”—And in his Epistle to Cardinal Sadolet, he
 “ declares that those who should reject such, would be *nullo non anathe-*
 “ *mate dignos*, i. e. *that no curse could be too bad for them.*”

Divines of the SYNOD of DORT. When Bishop Carleton with the
 other British Divines protested against their rejection of Episcopacy, they
 declared that “ they had a great honour for the good order and discipline

“ in the Church of England, and heartily wished they could establish
 “ themselves upon this model: but they had no prospect of such a happi-
 “ ness; and since the civil government had made their desires impractica-
 “ ble, they hoped God would be merciful to them.”

CAUSABON, in a letter to Heinsius, says, “ I own no other foundation
 “ of true religion, than the holy and divine inspired Scriptures, with
 “ Melancthon, and the Church of England; I wish all doctrines of faith
 “ were brought to us, derived from the fountain of Scripture, by the chan-
 “ nels of antiquity; otherwise, what end will there be of innovation?”—
 And in a letter to King James, he says, “ Sir, you have a Church in these
 “ kingdoms, partly so framed of old, and partly by great labours of late so
 “ restored, that now no Church whatsoever comes nearer than yours to the
 “ form of the primitive flourishing Church; having taken just the middle
 “ way between those that offended in excess and defect: in which mo-
 “ deration the Church of England hath obtained this first of all, that those
 “ very persons who envied her happiness, yet by comparing one with the
 “ other, have been compelled to praise her.”

GROTIUS. Of the opinion of this learned man, Lord Scudamore, the
 Ambassador to France, writes to Archbishop Laud, “ The next time I see
 “ Ambassador Grotius, I will not fail to perform your commands concern-
 “ ing him. Certainly, my Lord, I am persuaded that he doth unfeignedly
 “ and highly love and reverence your person and proceedings. Body and
 “ soul, he professeth himself to be for the Church of England; and gives
 “ this judgment of it—that it is the likeliest to last of any Church this day
 “ in being.”—So Archbishop Bramhall says, “ He was a friend, in his
 “ affection, to the Church of England, and a true son, in his love for it:
 “ he commended it to his wife, and other friends, and was the cause of
 “ their firmly adhering to it, as far as they had opportunity. I myself,
 “ and many others, have seen his wife obeying the commands of her hus-
 “ band, as she openly testified, in coming to our prayers, and the celebra-
 “ tion of the sacraments.”

GROTIUS *the Younger*, termed the Church of England “ the part of
 “ the Christian world if not the most *considerable*, certainly the *most*
 “ *sound*.”

ALEXANDER ALESIIUS, an eminent Scotch Divine, who translated
 King Edward's Common Prayer Book into Latin, says in his Preface to it,
 that he did this, “ that it might be seen and read by many for the honour
 “ of the English Church, whose care and diligence herein he doubted not
 “ but it would be for the example and comfort of some, and for the shame
 “ of others; and he hoped it might provoke the rest of the Reformed, to

“imitate this most noble and divine work in settling the Church,—believing that God put it into his hands to publish it at that time for the general good.”

SALMASIUS himself, though in some points he differed from our Church, yet relates it as a reason of King Charles the Martyr’s constancy to our Liturgy, that “the form of it was long since approved by most of the reformed Pastors, and those men of the first rank, both in France and elsewhere: and as being a book which seemed to contain *nothing* but what *agreed to piety*, and to the *evangelical doctrine*.”

LUDOVICUS CAPELLUS, hearing of our disputes about the establishment of the Liturgy, wrote a whole head of *Theses* on purpose to defend it. Wherein he not only states the controversy about forms of Divine Service in general, and answers all the objections that are usually made against them, but speaks all along several things with a direct eye to the opposers of ours; he says, “that when the authors of the Reformation purged the Holy Liturgies from Popish superstition and idolatry, and took away all that was burthensome, and that did not tend to edification, there were divers forms of Liturgies composed and prescribed, which the Protestants have used hitherto happily, and with good success in their several nations and districts: of these he instances Germany, France, England, &c. and says of them all, that they differed as little as could be from the ancient forms of the Primitive Church.”—But that he had more especial regard in this place to the English Liturgy is plain, for he goes on to take notice of the happiness and success of the Reformation in this way of Liturgy; until very lately, says he, “there arose in England a sort of morose, scrupulous, and too nice (that I say not downright superstitious) men who for many trifling reasons of no moment, dislike the Liturgy hitherto used in that Church; and not only so, but would have both it, and the whole order of Bishops to be utterly abrogated and abolished, in place whereof they would substitute that which they call their Directory.”

BOCHART says, “there never was any of us in England who did not freely come to your Divine Service, as soon as they had learned your tongue; none of us who did not receive the holy sacrament from Presbyters ordained by Bishops; or, if occasion were, from Bishops themselves, which I myself profess I often did with great profit while I studied Divinity at London and Oxford.”

The Episcopal Church in the UNITED STATES OF AMERICA has borne its testimony to the purity of our Liturgy by adopting it with but slight alterations, and without impeaching an article of its faith.

BAXTER says, “As for the doctrine of the Church of England, the

“Bishops and their followers from the first Reformation begun by Edward the 6th, were sound in doctrine, adhering to the Augustan method, expressed now in the Articles and Homilies, they differed not in any considerable point from those whom they called Puritans.”—“He that will preserve religion here, in its due advantages, must endeavour to preserve the soundness, concord, and honour, of the Parish Churches.”—He says, “I constantly join in my Parish Church in Liturgy and Sacrament:” and he declared that almost every Church on earth had a worse Liturgy than ours.

MR. BALL, the Puritan, says, that “the Non-conformists can prove the religion and the worship of the Church of England to be of God, and that by such plain texts of Scripture, against which the gates of hell shall never prevail.”

CHILLINGWORTH, even before he subscribed the Articles of the Church of England, declared deliberately in a letter to Dr. Sheldon, that “he verily believed the Church of England to be a true member of the Church, wanting nothing necessary to salvation, and holding nothing repugnant to it.”—And again, he says, “for I am persuaded that the constant doctrine of it is so pure and orthodox, that whosoever believes it, and lives according to it, undoubtedly he shall be saved; and that there is no error in it, which may necessitate or warrant any man to disturb the peace, or renounce the communion of it.”

MR. WILBERFORCE in his “*Practical View*,” says, “Few of those, who have been used to join in the established form of worship, can have been, it is hoped, so inattentive, as to be ignorant of these grand truths, which are to be found every where dispersed throughout our excellent Liturgy.”—“These grand truths are not suffered to vanish altogether from our remembrance: thanks to the compilers of our Liturgy, they are forced upon our notice in their just bearings and connexions, as often as we attend the service of the Church.”—“To what a degree might even the avowed principles of men, who are not altogether destitute of religion, decline, when our inestimable Liturgy should no longer remain in use—a Liturgy justly inestimable—as setting before us a faithful model of the Christian’s belief, and practice, and language; as restraining us, as far as restraint is possible, from excessive deviations; as furnishing us with abundant instruction when we would return into the right path: as affording an advantage-ground of no little value, to such instructors as still adhere to the good old principles of the Church of England; in short, as daily shaming us, by preserving a living representation of the opinions and habits of better times, like some historical record, which reproaches

“ a degenerate posterity, by exhibiting the worthier deeds of their progenitors.”

BISHOP HOADLEY says, “ Were the public assemblies indeed left to the sole management, and guidance of the Minister of the parish—were the people to be served with nothing but what he could, and would, afford them,—were they to be entertained with prayers, wholly according to the abilities, or the present fancy, invention, and disposition of their Minister,—were he left to his liberty, whether he would read to them any part of God’s word, or not,—were the poor people in such a case, under the provision of the Church of England, then, indeed, the ignorance of their Minister might be a deplorable misfortune to them. But God be thanked, the case is not so in the Church of England; though it be, in the Churches set up in opposition to it, and under pretence of greater purity of worship, and edification of the people. But in our Church, the people have no necessity of departing from the most insufficient Minister you can easily find. For the decencies, and essentials of public worship, are secured to them. They have prayers prepared for them, serious and pious; prayers which, if a man bring a good heart along with him, will be neither useless, nor insipid; such as are fit for the public addresses of the Church to God, and such as you yourselves will allow to be tolerable. They are sure of hearing the pure word of God; in the reading of which they may join, and from which, by a serious attention, they may reap (I hope) as much advantage, as from human composition whatever.

“ The Lord’s Prayer, the Creed, the Ten Commandments, are constantly part of their entertainment on the Lord’s Day; which are instructions to them, what is proper for them to ask of God—what it is necessary for them to believe—what it is their duty to practise, in order to salvation. These are no small, nor contemptible advantages. And, I believe, you could not but bestow a very good character on that Minister, who should provide such a wholesome food for his people, as a Minister in the established Church is under an obligation to bring forth to his congregation every Lord’s Day; nor could you think that a Pastor, who should do what was equivalent to this, in your way, was lightly to be forsaken, or the case of his people represented as desperate.”

DR. TAYLOR of *Hadley*, who suffered martyrdom, A. D. 1555, speaks of the Liturgy in these terms, “ There was set forth by the most innocent King Edward (for whom God be praised everlastingly) the whole Church Service with great deliberation, and advice of the best learned men in the realm; and authorised by the whole Parliament, and received and

“ published gladly by the whole realm ; which book was never reformed but
 “ once, and yet by that one reformation it was as fully perfected accord-
 “ ing to the rules of our Christian religion in every behalf, that no Chris-
 “ tian conscience could be offended with any thing therein contained. I
 “ mean of that book reformed.”

BISHOP GAUDEN, deploring the state of the Church in the days of its abasement, says, “ The Church of England was a most rare and para-
 “ gon jewel, shining with admirable lustre on all sides. First, in its doc-
 “ trine or Articles of religion, which were few, clear, and sound. 2ndly, in
 “ its sermons or Homilies, which were learnedly plain, pious, and practical.
 “ 3rdly, in its Liturgy or devotions, which were easy to be understood, very
 “ apt, pathetic, and complete. 4thly, in its paucity and decency of Cere-
 “ monies, which adorned, not incumbered religion, or over-laid the
 “ modesty and majesty of a comely reformation. 5thly, in the sanctity
 “ and solemnity of its Public Duties, which were neither excessive nor
 “ defective. 6thly, in its Ministry, which had good abilities, due ordina-
 “ tion and divine authority. 7thly, in its good government and ecclesias-
 “ tical Discipline, where good Presbyters, and good Bishops, had leave and
 “ courage to do their duties, and discharge their consciences ; whose
 “ fatherly inspection, Catholic ordination, and ecclesiastic jurisdiction, being
 “ wisely managed by worthy men in their several stations, did justly
 “ deserve the name of an Hierarchy, an holy regiment or happy go-
 “ vernment, when it was exercised with that authority, yet charity and
 “ discretion, which were ever intended by the Church for the common
 “ good of all those Christians that were within her bosom, and kept her
 “ communion.”

BISHOP (JEREMY) TAYLOR in his Preface to a Collection of Prayers, says, “ Our Reformation was done without tumult, and yet we
 “ saw it necessary to reform: we were zealous to cast away the old errors,
 “ but our zeal was balanced with consideration, and the results of authority:
 “ not like women or children, when they are affrighted with fire in their
 “ cloaths ; we shook off the coal indeed, but not our garments, lest we
 “ should have exposed our Church to that nakedness, which the excellent
 “ men of our sister Churches complained to be among themselves. And
 “ indeed, it is no small advantage to our Liturgy, that it was the offspring
 “ of all that authority, which was to prescribe in matters of religion. The
 “ King and the Priest, which are the *Antistites religionis*, and the pre-
 “ servers of both the Tables, joined in this work ; and the people, as represented
 “ in Parliament, were advised withal, in authorizing the form, after much
 “ deliberation.”—“ It is in every part as ancient and primitive, as it is

“ pious and unblameable. Above one half of it is as divine as Scripture
 “ itself; the Psalms, Lessons, all the Hymns, save one, the Lord’s Prayer,
 “ the Epistles, and Gospels.—I cannot say, but many of its prayers are also
 “ in the Roman offices; but so they are also in the Scripture, so also is
 “ the Lord’s Prayer; and, if they were not, yet the allegation is very in-
 “ artificial, and the charge peevish and unreasonable; unless there were
 “ nothing good in the Roman books, or that it were unlawful to pray a
 “ good prayer, which they had once stained with red letters.

“ I shall not need to procure advantages to the reputation of the Com-
 “ mon Prayer, by considering the imperfections of that order, or “ *Direc-*
 “ *tory*,” which hath been offered in its stead; which I suppose is no equal
 “ match to be put in balance against the Liturgy of the Church of Eng-
 “ land: which was with so great deliberation compiled *out of the Scrip-*
 “ *tures*, the most of it; all the rest *agreeing* with Scripture, and drawn
 “ from the Liturgies of the ancient Church, and made by men famous in
 “ their generations, (whose reputation and glory of martyrdom has made
 “ it immodest for the best of men to compare themselves with them,) and
 “ after its composition considered by advices from abroad, and so trimmed
 “ and adorned, that no excrescencies did remain. The Rubrics of which
 “ book were written in the blood of many of the compilers: which hath
 “ had a testimony from God’s blessing in the daily use of it; and is of so
 “ admirable a composure, that the most industrious wits of its enemies
 “ could never find out an objection of value enough to make a doubt, or
 “ scarce a scruple, in a wise spirit.”—“ There is no part of religion, as it is a
 “ distinct virtue, and is to be exercised by interior acts and forms of wor-
 “ ship, but is in the offices of the Church of England. For if the soul
 “ desire to be *humbled*, she hath provided forms of confession to God
 “ before his Church: if she will *rejoice* and give God thanks for particular
 “ blessings, there are forms of thanksgiving: if she will commend to God
 “ the public and private *necessities* of the Church and single persons, the
 “ whole body of collects and devotions supplies that abundantly: if her
 “ devotion be *high* and pregnant, and prepared to *fervency* and importu-
 “ nity of congress with God, the Litanies are an admirable pattern of devo-
 “ tion, full of circumstances proportionate for a quick and an earnest spirit.
 “ When the revolution of an *Anniversary* calls on us to perform our duty
 “ of special meditation and thankfulness for the glorious benefits of Christ’s
 “ *incarnation—nativity—passion—resurrection—and ascension*; then
 “ we have the offices of *Christmas*, the *Annunciation*, *Easter*, and
 “ *Ascension*. If we delight to remember those *holy persons*, whose
 “ bodies rest in the bed of peace, and whose souls are deposited in the

“ hands of Christ till the day of restitution of all things ; we may by the
 “ collects and days of Anniversary festivity, not only remember, but also
 “ imitate them too in our lives. To which if we add the advantages of the
 “ whole *Psalter*, which is an entire body of devotion by itself, and hath in
 “ it forms to exercise all graces by way of internal act, and spiritual inten-
 “ tion, there is not any ghostly advantage, which the most religious can
 “ either need or fancy, but the English Liturgy, in its entire constitution,
 “ will furnish us withall.”

DR. SHERLOCK, in the Treatise on “ *Church Unity*,” says, “ Upon
 “ the best and most impartial inquiries and observations I can make, I do
 “ in my conscience believe the Church of England to be the most Aposti-
 “ cal, and best reformed Church in the world : I see no reason from the
 “ nature of things to make any material alterations in her doctrine, or
 “ worship ; and therefore, I confess, it has given me very just resentments
 “ to hear our Church charged with such unjust imputations of Popery,
 “ superstition, idolatry, will-worship, and what not ; and to see a blind and
 “ furious zeal ready to raze up the very foundations of it. It has often
 “ grieved me to see such a Church as this rent and torn by schisms, which
 “ a man of ordinary prudence might easily foresee would give great
 “ advantage to the common enemy of the Protestant faith.”

DR. HASCARD, in his “ *Discourse of Edification*,” speaks as follows:
 “ Her Creeds, or Articles of faith, are those which our Dissenters themselves
 “ have often allowed ; which are full and plain, containing all necessities
 “ and fundamentals in religion ; nothing defective in vitals or integrals, to
 “ make up the body of a true Christian Church. Christ that founded his
 “ Church, best knew what was absolutely necessary to her being ; and
 “ there is nothing that he hath declared to be so, but is contained in her
 “ Creeds.

“ Whatever is fundamental for us to know of the nature of God, is to
 “ be found there, or by easy consequences deduced from them. Would
 “ we know what we ought to believe of the nature of Christ, or his
 “ offices, the designs of his coming upon earth, the constitution of his reign
 “ and government, the rewards and punishments of his laws, the times
 “ of account and retribution, the mighty miracles and “ extraordinary
 “ acts of providence to confirm these ; we may read them at large in
 “ holy writ, and find them wisely summed up in our Creeds. Whose
 “ Articles, to help the memories of men, are short and few ; and to
 “ assist the dulness of their understandings, are manifest, and plain ; they
 “ containing no more than what was some way or other, either supposed
 “ before, or included in, or following from that brief creed, the character

“ of a true Christian, that ‘ *Jesus is the Christ, the Son of God,*’ —1 John
 “ iv. 15, v. 5. Whatever is any way revealed by God as necessary, is an
 “ article of our faith: nothing that is nice and obscure, fit only for dispute
 “ and wrangling, is brought into our Creed; all whose articles are primi-
 “ tive and of divine right, none of them purely speculative or curious, but
 “ plain and useful, in order to practice, naturally leading to an holy life,
 “ the end of all religion. We love every thing that is truly ancient and
 “ Apostolical, but we cannot call that an eternal truth which was but yes-
 “ terday.” — “ We believe all that the early Christians in the first 300 years
 “ thought sufficient for them to know, (and they were very secure that this
 “ would save them.) And if any truth be disguised or defaced by the
 “ iniquity of the descending ages, we are ready to receive it, whenever it
 “ is made clear, and restored to its former shape and complexion, we cast-
 “ ing out obstinacy and perverseness out of our practice, as well as nice-
 “ ness out of our Creeds. That creed which Christ and his Apostles
 “ taught, the Saints, Martyrs, and Confessors, the wise and good men in the
 “ first and purest days of Christianity believed, and were secure of Heaven
 “ by it, and therefore added no more; that faith this Church maintains,
 “ which will sufficiently and effectually edify the souls of men.” — “ Her
 “ Festivals are to commemorate the virtues of excellent men, and to recom-
 “ mend them as precedents for imitation. Her Ceremonies, which were
 “ principally designed for decency, may also remind us of those virtues
 “ which become the worshippers of God. The Collects and petitions
 “ are for grace to subdue our follies, and to fortify our resolutions for
 “ holiness.

“ Her discipline is to lash the sturdy into sobriety and goodness; and her
 “ Homilies are plainly and smartly to declare against the gross acts of
 “ impiety, and to persuade a true Christian deportment in word and deed;
 “ and her whole constitution aims at the design of the Gospel, to teach
 “ men to live soberly, righteously and godly.” — “ How fitly this Church
 “ is constituted to excite true devotion! When we make our addresses
 “ unto God, we ought to have worthy and reverend conceptions of his
 “ nature, a true sense and plain knowledge of the duty, and of the wants
 “ and necessities for which we pray to be supplied. All which our Church,
 “ to help our devotion, plainly sets down, describing God by all his
 “ attributes of just, wise, and laying forth the vices and infirmities of
 “ human nature, and that none else but God can cure our needs. When
 “ her sons are to pray, the matter of her petitions are not nice and contro-
 “ verted, trivial, or words of a party; but plain and substantial, wherein
 “ all agree. Her words in prayer are neither rustic nor gay; the whole

“ composure neither too tedious nor too short; decently ordered to help
 “ our memories and wandering thoughts. Responsals and short collects
 “ in public devotion, are so far from being her fault, that they are her
 “ beauty and prudence. There are few cases and conditions of human
 “ life, whether of a civil or spiritual nature, which have not their proper
 “ prayers and particular petitions for them, at least as is proper for public
 “ devotions. When we return our thanks, we have proper offices to in-
 “ flame our passions, to quicken our resentment, (sense of favours,) to excite
 “ our love, and to confirm our future obedience, the best instance of grati-
 “ tude. When we commemorate the passion of Christ, we have a service
 “ fit to move our affections, to assist our faith, to enlarge our charity, to
 “ shew forth and exhibit Christ and all his sufferings, every way to qualify
 “ us to discharge that great duty. She hath indeed nothing to kindle an
 “ enthusiastic heat, nor any thing that savours of raptures and extacies;—
 “ but that which makes us manly devout, our judgment still guiding our
 “ affections. When we first enter into religion, and go out of the world,
 “ we have two proper offices, *Baptism* and *Burial*, full of devotion, to
 “ attend those purposes. So that if any doth not pray, and give thanks,
 “ communicate, and live like a Christian, it is not because the services to
 “ promote these are too plain and hungry, beggarly and mean; but their
 “ own mind is not fitly qualified before they use them. Bring but an
 “ honest mind to these parts of devotion, a true sense of God, sober and
 “ good purposes, and affections well disposed, that which is plain will
 “ prove seraphical, improve our judgment, heighten our passions, and
 “ make the Church a choir of angels. Without which good disposi-
 “ tion, our devotion is but constitution, or melancholy peevishness, sullen-
 “ ness, or devotion to a party, a sacrifice that God will not accept.”—
 “ There are none of our Ceremonies which good men, and wise men, have
 “ not judged decent, and serviceable to the great ends of religion; and
 “ none of them but derive themselves from a very ancient family, being
 “ used in most ages, and most of the Churches of God; and have decency,
 “ antiquity, and usefulness, to plead for them, to help our memories, to
 “ excite our affections, to render our services orderly and comely. Were
 “ we indeed all soul, and such seraphical saints, and grown men as we
 “ make ourselves, we might then plead against such external helps: but
 “ when we have natures of weakness and passion, these outwards helps may
 “ be called very convenient, if not generally necessary. And as our nature
 “ is mixt of soul and body, so must always our devotion be here, and such
 “ God expects, and is pleased with.”

DR. COMBER. This list of testimonies to the beauty and spirituality of

our Liturgy cannot better close than with the words of the most elaborate, but the most earnest writer, expressly, on the subject.

“ I shall represent the Liturgy in its true and native lustre, which is so
 “ lovely and ravishing, that, like the purest beauties, it needs no supple-
 “ ment of art and dressing, but conquers by its own attractives, and wins
 “ the affections of all but those that do not see it clearly. This will be
 “ sufficient I am sure to shew that whoever desires no more than to wor-
 “ ship God with zeal and knowledge, spirit and truth, purity and sincerity,
 “ may do it by these devout forms.

“ If those who plead dislike of the prayers will have patience to peruse
 “ the following pages without prejudice, they will find this Liturgy to be
 “ so *plain*, that all may understand it; so *full*, that it omits nothing
 “ necessary; and so *short*, that no devout man can be wearied with it.
 “ Its DOCTRINE is *pure*—its CEREMONIES *few, proper, and primitive*—
 “ its METHOD *exact*—and its PHRASES are taken out of SCRIPTURE, and
 “ the *purest antiquity*; and, as Grotius thought, it comes nearest to
 “ the primitive forms of any Liturgy in the world. The composers were
 “ men of great piety and learning—most of them martyrs for the Protes-
 “ tant religion;—and all foreign reformed Churches do admire it, and blame
 “ such as dissent from it. Nor do any condemn it but the Papists for not
 “ being *Popish enough*, and the Sectaries for being *too much so*, but their
 “ witness agrees not together.

“ Surely, whoever is deeply affected with his own wants, and God’s
 “ sufficiency, and heartily desires what he asks, this man prays *by the*
 “ *Spirit*, though the words be a *form*: and when the words are prepared
 “ to our hands, we are more at leisure to mind our affections, and keep our
 “ hearts close to the petitions, than when our fancy is taken up in invent-
 “ ing, or expecting a novel phrase: yea, *extempore* prayer is a *form* to
 “ the hearers, and the speaker hath not time wisely and warily to digest it:
 “ but our forms were *deliberately* composed by men assisted by the spirit,
 “ and many good men do feel the spirit assisting them daily in the use
 “ thereof. They alledge, if these prayers be good, they will grow flat by
 “ daily use: I answer, we come not to the Church, as to a theatre, for re-
 “ creation—we have *old, constant, daily wants*—and if we bring daily a
 “ *new sense* of them, our old prayers will serve—public wants, which are
 “ the subject of public prayers, are much the same, and why need we vary
 “ the phrase?

“ It is wantonness, not devotion, makes that necessary; the poor labo-
 “ rious heathful man hath a fresh appetite daily to the same dish, and it is
 “ sickly and luxurious men that need sauces and variety: the carnal Jews

“ loathed *Manna* with long use, though it was the *bread of Heaven*, and
 “ suited itself to every good man’s taste.

“ It will much conduce to the ends of this discourse, if two concluding
 “ exhortations be but well observed; 1st. If the Clergy do frequently
 “ read the Common Prayers, as by the Rubric and the Canons they are
 “ bound to do; and if they always do it with a very grave and deliberate
 “ voice, and with a most affectionate fervency, to give the people oppor-
 “ tunity and time to join with them in every petition, and to excite them
 “ to devotion by the warmth of their zeal. 2nd. Let the people not judge
 “ of these Common Prayers by the character ill men fasten on them, but
 “ frequently come with honest and pious hearts to them, and the more
 “ they use them, the more they will love them: and when they are in
 “ God’s house, let their postures be humble and agreeable to the orders of
 “ the Church, which shews reverence to God, and obedience to our
 “ governors, and makes a very comely uniformity. Let them compose
 “ their bodies into those most reverent postures which the Church hath
 “ suited to every part of duty—kneeling at the *Confession*, *Absolution*, and
 “ *Prayers*—standing at the *Gloria-patri*, and *Hymns*, and *Creeds*—and
 “ bowing at the holy name of Jesus; for a general uniformity in these
 “ things doth declare that there is in us, a due sense of the divine pre-
 “ sence—a great obedience to our governors—and a sweet harmony be-
 “ tween our bodies and souls in the worship we pay to the Creator of both.
 “ Let them make their *responses* with a loud and audible voice; which
 “ will keep their minds from wandering, and shew their consent to every
 “ petition. Indeed this is a peculiar privilege of the sons of this Church,
 “ the Papists being hindered from joining, by *Latin* prayers, and the Sec-
 “ taries by one long *extempore* kind of supplication:—let every man come
 “ with a heart sensible of God’s greatness and goodness, as also deeply
 “ affected with his own and neighbour’s wants;—let them, with these
 “ affections, *join* in every request, and then they will never be tired with
 “ the length, nor wearied with the frequency thereof; but find such com-
 “ fort in it, and benefit by it, that they will account it the most useful, and
 “ the most pleasant of all Christian duties. May the God of Peace there-
 “ fore reconcile us to these prayers, and to one another! giving us pious
 “ and zealous Priests,—devout and well-disposed people;—that we may
 “ have full Churches,—frequent prayers—and fervent charity!—than
 “ which nothing will more conduce to the public happiness of this nation,
 “ and the salvation of all our souls! The good Lord, grant it therefore, for
 “ Jesus sake! Amen. (*Comber Pref. to short Discourses on Com. Pr.*)

The late Rev. THOMAS ROBINSON, author of “ *Scripture*
 “ *Characters*,” says, By the constitution of our Church the best human pro-

visions are made for the securing of true religion in the land. Its strongest recommendation is, that it has regard to future ages, and lays a plan for transmitting the pure word, and worship of God to generations yet unborn. Its Ministers may die, or men of corrupt minds may arise among us, desirous of introducing "another Gospel;" but our principles are fixed; the Articles, Homilies, and Liturgy, form an impenetrable barrier against error, and while these remain we cannot be involved in darkness; we shall possess the form of sound words and a spiritual service. We should be solicitous to hand down so valuable a treasure to our latest posterity, and should therefore beware of encouraging that enterprizing and innovating spirit, which would entirely destroy it, or deprive it of its chief excellency. (*Robinson's serious Call to Attendance on the Services of the Church*, 22.)

BISHOP OF DURHAM. The Liturgy, the Articles, and Homilies of the Church of England, are so perfectly evangelical in their principles, and doctrines; and its ordinances are so simple and rational, that the most devout and spiritually-minded need not resort to other communions for any light or aid that religion can afford. (*Charge*, 1801.)

BISHOP OF LINCOLN. Our Reformers followed no human authority—they had recourse to the Scriptures themselves as their sole guide. And the consequence has been what might have been expected, that our *Articles* and *Liturgy* do not exactly correspond with the sentiments of any of the eminent Reformers upon the continent, or with the creeds of any of the Protestant Churches which are there established. Our Church is not *Lutheran*—it is not *Calvinistic*—it is not *Arminian*—it is **SCRIPTURAL**; it is "built upon the Apostles and Prophets, Jesus Christ himself "being the chief corner stone." (*Refutation of Calvinism*, 589.)

These testimonies, of both the dead, and the living, which have thus irresistibly swelled, shall be closed by that of the author of a "*Call to Union with the Established Church addressed to English Protestants*;" a work small in bulk, but containing a valuable "*Compilation of passages from various authors*," with a Preface, Introductory Remarks, and Conclusion, dictated by a spirit, and couched in language, worthy of a Christian Bishop.

BISHOP OF GLOUCESTER. That "all who profess and call themselves Christians, may be led into the way of truth, and hold the faith "in unity of spirit, in the bond of peace, and in righteousness of life;" that "all who confess God's holy name, may agree in the truth of his holy "word, and live in unity and godly love;" are among the subjects of

earnest supplication, which are constantly offered by the Established Church. Such is the charity, and such the piety, in which these sentiments are conceived and expressed, that every Christian who acts consistently, will at once accord with them. And why not accord with the other prayers of the Established Church? They are all composed with the same zeal for the glory of God, and the same regard for good-will towards men. But truly evangelical as may be these subjects, yet the devout Christian would have more subjects than these, contained in his Divine Service. He would pour forth the effusions of his soul, either in deep contrition, or humble supplication, or fervent gratitude to the Father who created, the Son who redeemed, and the Holy Spirit who sanctifies him. As a religious office therefore would be incomplete, if it aided not devotion in each respect, for all these purposes the *Liturgy of the Church* hath abundantly provided. To the weakness, the imperfection, the frailty of man; to the mercies of Providence, redemption, and sanctification, is paid continual and due attention; and to every occasion are adapted prayers, which whether penitential, petitionary, or eucharistical, are framed in language corresponding with the Scriptures, and which, like the Scriptures they so closely follow, are beautiful and admirable for divine simplicity, solemn gravity, vital energy, and unaffected piety. This character of excellence *in general*, the *Liturgy of the Church* may justly claim. To the praise of absolute, and consummate perfection, its moderation and humility do not aspire. And in what system composed by men, all insufficient and fallible beings, can there either be found, or ought there to be expected, complete perfection. But whatever may be the *imperfections* of the established *Liturgy*, they bear no proportion to its more numerous and more striking *excellencies*; nor do they in any manner relate to *essentials*, but are confined altogether to matters *indifferent*; to matters which neither hinder, nor forward salvation, whether they are rejected, or whether allowed. (*Call to Union, &c. 6.*)

OBSERVATION V. It has been charged upon the Church of England, thus justly extolled,—1st. That she “is very imperfectly reformed from Popery.”—2dly. That she “still bears too strong a resemblance to the Church of Rome.”—3dly. That “the greater part” of her Liturgy “was taken from the old Popish Liturgy,”—and 4thly. That her Cere-

monies, &c. are “ of Popish original,”—“ relics of Popery,”—and savour “ strongly of Popish superstition, and that they “ lead to Popery,” as they “ evidently sprang from thence.”

Defences against these charges might be produced of a most satisfactory nature, and to a vast extent, but the author of this work contents himself with the following extracts out of the great mass that might be collected ; begging however to refer those who fear an *undue* agreement in *doctrine*, or *discipline*—in *faith*, or *practice* with the Church of Rome, to the authorities subsequently quoted ; and submitting to the serious consideration of all those who feel disposed to join in the imputation of *Popery* to our establishment, this just remark of the learned Bishop Stillingfleet.

It is of mighty consequence for preventing the return of *Popery*, that men rightly understand what it is. For, when they are as much afraid of an *innocent ceremony*, as of *real idolatry* ; and think they can worship Images, and adore the Host on the *same grounds* that they may use the sign of the cross, or kneel at the communion—when they are brought to see their mistake in one case, they will suspect themselves deceived in the other also. For they who took *that* to be *Popery* which is *not*, will be apt to think Popery itself *not so bad* as it was represented ; and so from want of right understanding the differences between us, *may be easily carried from one extreme to the other.* (*Stillingfleet on Separation, Pref. iv.*)

1. As to the Church of England being “ very imperfectly “ reformed from Popery.”

Who would not stand amazed to hear that Church styled *Popish*, the purity of whose faith has been declared so expressly, so illustriously attested, and spoken of, through all the world ? Know they, or care they what they say, that say this of a Church, that has solemnly and positively disowned all the usurped authority, and condemned all the false doctrines of the Roman See, its *Supremacy*, *Infallibility*, *Transubstantiation*, *Idolatry of the Angels and Saints*, *Purgatory*, &c. that has not done this in a corner, or in the ear, but proclaimed it on the house top ;—that like a city set upon a hill, has been as high and eminent on the one side, as Rome itself, with its seven boasted hills, has been on the other ; and has as remarkably *opposed* the *errors* of that Church, as ever they had been advanced ?

(*The Church of England free from Popery, by Dr. Hooper, Dean of Canterbury.*)

Touching our *conformity* with the Church of Rome, as also of the difference between some reformed churches and ours, that which generally hath been already answered, may serve for answer to that exception which in these two respects they take particularly against the form of our Common Prayer. To say, that in *nothing* they may be followed which are of the Church of Rome, were violent and extreme. Some things they do, in that they are men, in that they are wise men, and Christian men; some things in that they are men misled, and blinded with error. As far as they follow reason and truth, we fear not to tread the self-same steps wherein they have come, and to be their followers. Where Rome keepeth that which is ancients and better, others whom we much more affect leaving it for newer, and changing it for worse, we had rather follow the *perfections* of them whom we *like not*, than in *defect* resemble them whom we love. *Hooker Eccl. Polity, Book 5, Sec. 28.*)

Those who make so perilous a matter of our retaining these Ceremonies, common to us with the Church of Rome, seem to imagine that we have erected a frame of some *new religion*, whereas in truth we have retained the old religion; and the Ceremonies which we have taken from them that were before us, are not things which belong to this or that sect, but are the ancient rites and customs of the Church of Christ, whereof ourselves being a part, we have the self same interest in them, which our fathers before us had, from whom the same descended unto us. We have reason therefore, most heartily to thank God, that they among us, to whom the first consultation of causes in this kind fell, were men, which aiming at the glory of God, and the good of this his Church, took that which they judged thereunto necessary, not rejecting out of a peevish or angry disposition, those Rites and Ceremonies which were *old, good, and convenient*. (*Overall.*)

2. As to her still bearing “too strong a resemblance to the “Church of Rome.”

Are we to be treated as *Popishly* affected for asserting *some truths* which the Papists join with us in asserting?—Is it a crime in us not to drop some necessary doctrines, because the Papists have not dropt them? If this is to be “*Popishly affected*,” we own the charge; and are not for being such true Protestants as to give up the *Apostles Creed*, or lay aside the *Sacraments*, because they are received by the Church of Rome. (*Law's 2d Letter to Hoadley.*)

Not denying what is true of her, that she profeseth a true faith in the form of *Baptism*, and the *three Creeds* which she receiveth; and profeseth to own the *Holy Scriptures*, and to hold to the four first general councils, and the ancient fathers. Many things in order and government she hath very excellent, and likewise in some of their devotions. But, how much she hath, in her superfluous additional, built upon “good foundations, gold, silver, hay, stubble,” and the like, is no where better distinguished than in what our Church of England hath rejected, and in what she hath retained. (*Puller Mod. Ch. Eng.* 452.)

As to the *Ceremonies* in the *Roman Church* and *ours*, there are these considerable differences,—1. That they have *a mighty number*, as appears by their rituals and ceremonials, and the great volumes, written in explication of them; we, very few, and those so very easy and plain; that it requires as great skill not to understand ours, as it doth to understand theirs.—2. They place great *holiness* in theirs, as appears by the forms of consecration of their *water, oil, salt, wax, vestments*, &c. but we allow none of these, but only the use of certain ceremonies, without any preceding act of the Church importing any peculiar holiness attributed to them.—3. They suppose great *virtue* and *efficacy* to be in them, for the *purging away* some sorts of *sins*; we utterly deny any such thing to belong to our Ceremonies, but declare, that they are appointed only for *order* and *decency*.—4. They make their Ceremonies being appointed by the Church to become *necessary* parts of divine worship; but our Church looks upon them, even when determined, as things in their own nature *indifferent*, but only required by virtue of that general obedience which we owe to lawful authority. (*Stillingfleet on Separation*, 393.)

Though the fathers in general, maintain the doctrines, which the Church of England has in *common* with the Church of Rome, such, for instance, as the doctrines of the *Trinity*, and the *Atonement*, yet the doctrines, in which the Church of England *differs* from the Church of Rome, are precisely the doctrines, in which the fathers are *not unanimous*. Indeed the doctrines, maintained by the *early* fathers, are quite at *variance* with the doctrines, which *distinguish* the Church of Rome. (*Marsh's Compar. View of the Churches of England and Rome*, 73.)

3. As to “the greater part” of her Liturgy being “taken from the old Popish Liturgy.”

As for the English Liturgies symbolizing with the *Popish Missal*, as some have odiously and falsely calumniated; it doth no more, than our Communion, or *Lord's Supper* celebrated in England, doth with the *Mass*

at Rome; or our doctrine about the *Eucharist*, doth with theirs about *Transubstantiation*; or our humble veneration of our God and Saviour in that mystery, doth with their strange gesticulations and superstitions. In all which particulars, how much the Church of England differed both in doctrine and devotion from that of Rome, no man that is intelligent and honest can either deny or dissemble. (*Gauden's Tears of the Church of England*, 88.)

The Non-conformists say, the *Liturgy* is in great part picked and culled out of the *Mass-Book*; but it followeth not thence, that either it is, or was esteemed by them a devised or false worship; for many things contained in the *Mass-Book* itself are good and holy. A pearl may be found upon a dunghill; we cannot more credit the Man of sin, than to say, that every thing in the *Mass-Book* is *devilish* and *Anti-Christian*, for then it would be *Anti-Christian* to pray unto God in the mediation of Jesus Christ—to read the Scriptures—to profess many fundamental truths necessary to salvation. Our service might be picked and culled out of the *Mass-Book*, and yet be free from all fault and tincture, from all shew and appearance of evil; though the *Mass-Book* itself was fraught with all manner of abominations. It is more proper to say the *Mass* was added to our Common Prayer, than that our Common Prayer was taken out of the *Mass-Book*: for most things in our Common Prayer were to be found in the *Liturgies* of the Church long before the *Mass* was heard of in the world. (*Stillingfleet on Separation*, 41.)

A man would wonder, how it is possible for those, who understand wherein the *iniquity* of *Popery* consists, to make this objection against the Book of Common Prayer. The Papists have *corrupted* Christianity by adding many unwarrantable particulars; whereas the Protestants have rejected those unwarrantable particulars, and retained *pure Christianity*. Wherefore, as the Protestant religion is very good, although it is in some sense the same with that of the Papists; so also may an English reformed Prayer Book be very good, although it be in some sense the same with the Popish *Liturgies*. Upon supposition that the matter of fact were never so certainly true, and that the Book of Common Prayer were taken word for word out of the Popish *Liturgies*; yet this is no just objection against it. For as the Popish religion is a mixture of things good and bad; so their *Liturgies* are of the same kind. They contain many excellent prayers addressed to the *true and only God*; which every good Christian cannot but heartily approve of; though at the same time there are other prayers addressed to *Angels* and *Saints*, and containing unsound matter. So that it is possible for us to make a *choice* of admirable devotions out of the Popish *Liturgies*; if we take care to separate the good from the bad; if

we reject their *superstitions*, and retain what is *truly Christian*. (*Bennet's Paraph. Com. Prayer, Appendix, No. I.*)

If it may be concluded that our Liturgy is not good because it is comprehended in the *Mass-Book*, or in the *Breviary*, we must, by the same reason infer, that our doctrine is unsound, because it is all to be found in the Councils, and in the writings of the Doctors of the *Romish Church*. —But so the Lord's Prayer, the Apostles Creed, and many sentences of Scripture which are used in that *Missal*, or in that *Breviary*, as also the doctrine of the Trinity, of the Incarnation, Passion, &c. which are comprehended in the Councils, would all of them be but superstitions, and heresies. Again, to say that our Liturgy is naught, because it hath been extracted out of the *Mass-Book* or *Breviary*, if that were true, yet it is just such an argument, as if men had hit Luther and Calvin in the teeth with this, that they were superstitious Popish heretics, because they came the one out of a Convent from among Friars, and the other out of a Cathedral from the midst of Prebendaries, who were all infected with *Popish* heresies and superstitions. And would *they* not have had great cause to complain, if upon this pretence they had been always suspected, rejected, or condemned? Therefore as they were reputed sound and orthodox in that respect, after their doctrine had been examined, and nothing was found therein of the leaven of *Rome*, although they came out of her communion; let our Liturgy have but the same right done unto it; let it be examined, and that, if they please, with exactness and the greatest rigour; but in consequence let it be also declared innocent, if no harm be found therein, though that should prove true, that it had been wholly taken out of the *Mass-Book*, or *Breviary*, which will never be found to be so. For I dare say that among one hundred of them who so confidently affirm it, there is not one that ever saw the *Missal* or the *Breviary*, or but knows so much as what the books are. And if we should put those books into their hands, that they might produce some *proofs* of this rash affirmation, which is so frequent in their mouths, they would be infinitely puzzled. They would not find either in the *Missal*, or in the *Breviary*, that wise economy which our Liturgy useth in the reading of the Holy Scriptures, nor those excellent passages which set before our eyes the greatness of our guilt towards God, and of his mercy in pardoning the same unto us; which passages are placed in the very beginning of it. They would not find there that godly Exhortation to repentance, and to the confession of our sins in the presence of God, which followeth immediately the reading of those passages. Nor yet the Confession of sins, nor the Absolution which followeth the same, for there is not one line of all this in the *Mass-Book*. The *Ten Commandments* are not to be found there, nor that

prayer, which is made at the end of every commandment which the Minister hath pronounced. Nor the *Commination*, nor several prayers of the *Litany*, or of the other forms. But in it they will meet with the Lord's Prayer, the Creeds, the Songs of Zachary, Simeon, of the blessed Virgin, and of some others, which are word for word in the Scripture, or are extracted out of it, and are grounded upon the same, and were in use in the Primitive Christian Church before ever the Mass was hatcht.—Therefore it is manifest that to say that our Liturgy is either the *Mass*, or taken out of it, is a mere slander, proceeding from malice, or ignorance, or both. (*Durel's Government of the Reformed Churches—Sermon on the English Liturgy.*)

4. As to her Ceremonies, &c. being “ of Popish original” —“ relics of Popery”—savouring “ strongly of Popish superstition.”

If we had taken your *Roman Missal*, *Ritual*, and *Breviary* only, and compiled our *Liturgy* out of them, yet we took nothing of your *peculiar goods* from them, but only what every part of the Catholic Church has as much right to as yourselves; and as for that which is peculiarly and properly *your own* there, we have left it entirely to you, and much good may it do you. (*Stratford, Bishop of Chester, on the necessity of Reformation from Rome.*)

Our Church of England hath omitted none of those offices wherein all the ancient Churches agreed; and that where the British, or Gallican and Roman differed, our Church hath not followed the *Roman*, but the other; and therefore our Dissenters do unreasonably charge us with taking our Offices from the Church of Rome. (*Stillington Orig. Brit. 237, et ante.*)

Calvin himself says,—let not any think me so austere, or bound up, as to forbid a Christian without any exception, to accommodate himself to the *Papists* in any Ceremony or observance, for it is not my purpose to condemn any thing, but what is *clearly evil* and *openly vicious*. (*Calvin, de vitanda Superstitione, &c.*)

5. As to her Ceremonies, &c. “ leading to Popery.”

The author (of the “ Confessional,”) is of opinion that the Church of England is approaching fast towards *Popery*. Which seems to me to be just as true, as that the island of Great Britain is floating towards Rome.

Both are firmly fixed, and both remain at the same distance from Rome as they were two centuries ago.—There are some still of the same way of thinking with those early Non-conformists of whom Fuller speaks, who “accounted every thing from *Rome* which was not from *Geneva*.” If every jealousy of this kind must be satisfied, then her principle of reformation must be, not to establish what is *rational* and *Scriptural*, but what is *opposite* and *most unlike* to the *Church of Rome*. It will not be enough to separate effectually from that Church, and to stand on principles different and utterly irreconcilable with hers, but we must contrive to get at as great a distance as possible from it; and because Rome stands in one hemisphere, the Church of England must never think herself safe, never think she can sufficiently mark her aversion, never cease her flight, till she hath got to the *Antipodes*. She must generously abolish and disavow her *two* Sacraments, because Rome hath *seven*. Because Rome is *superstitious*, she must lay aside all regard to *decency* and *order* in her worship. Because Rome exercises an *usurped* authority, destructive of religious liberty, she must disclaim *all* authority, though necessary for the safeguard of liberty. Rome is a *tyrant*, therefore she must have *no government*. (*Rotheram's Essay on Establishments*.)

The design of keeping out *Popery* by the ruin of this Church, is like the preposterous way of securing the vineyard by pulling up of the fence; or of keeping out the enemy by the removal of our bulwark. Under that name this Church is commonly spoken of, and they do not flatter it who give it that title. Its constitution is Christian, and it is strong in its nature; and if such hath not ability (with God's assistance) to resist the assaults of Romish power, much less have they who dissent from it. (*Bishop Tennison's Argument for Union*.)

The following defence against the Romish Church itself, will not, it is presumed, be considered irrelevant to this part of the subject.

To their usual question, where was the Protestant Church or Religion before Luther? I answer, *first*, that it was there, where their whole religion cannot, as they grant, be found; to wit, in the *Holy Scriptures*. *Secondly*, it was, as Bishop Usher saith well, where their Church was, in the same place, though not in the same state and condition. The Reformation, or Protestantism did not make a new faith or Church, but reduced things to the primitive purity;—plucked not up the good seed, the Catholic faith or true worship, but the after sown tares of error, as Image worship, Purgatory

&c. which were ready to choak it. Did the Reformation in Hezekiah's, or Josiah's days, set up a new Church or religion different in essence from the old one?—Had it not been a ridiculous impertinency for one that knew Naaman before, while he stood by to ask, Where is Naaman? And being answered, this is he; for the inquirer to reply, it cannot be he, for Naaman was a leper, this man is clean: was not Naaman formerly a leper, and now cleansed, the same person? A field of wheat in part weeded, is the same it was as to ground, and seed, not another. In like manner, the true visible Christian Church, cleansed and unclean, reformed and unreformed, is, the same Church altered, not as to essence or substance, but quality or condition. (*Preservative against Popery, Tit. X. 56.*)

The subject may be concluded by the following address of a former Expositor of the Book of Common Prayer on Scriptural proofs.

To you, my brethren, who separate from our Communion, though you agree with us in all the great and fundamental articles of our faith, and are always objecting, that our Liturgy was at first taken out of the *Mass-Book*, if you will return no reply to the several answers that have been given you upon this head, *viz.* That among the compilers of the Common Prayer, two of them, Cranmer, Archbishop of Canterbury, and Ridley, Bishop of London, were *Martyrs*; and two more, Taylor, first Dean, and then Bishop of Lincoln, and Cox, Dean of Christ Church in Oxford, Confessors for the Protestant cause;—that we are not to measure the Protestant religion by any peevish opposition to Papists; nor to account every thing *Popery* that is practised in the Church of Rome;—that the *Lord's Prayer*, the *Creed*, *Baptism*, the *Lord's Supper*, and the *Bible*, are used among *Papists*, but are not evil notwithstanding that;—that our Reformation was no new religion, but only a necessary and discreet removal of some *intolerable corruptions*, and an establishing of the old Christianity taught us plainly in the Scriptures, and interpreted, where dubious, by the ancient fathers;—and finally, that though some of our prayers are used in the Romish worship, yet they are not upon that account to be thought the composures of *Popery*, but of *pure antiquity*, most of them having been extent in the Western Church above a thousand years before the name of *Popery*, at least long before the present *Mass-Book*, had a being;—if you will return no reply, I say, to these answers, and if common sense, and common reason are of no force with you, when they are on our side of the question,—yet let Moses and the Prophets—let Christ and his

Apostles be attended to—though they happen to appear in defence of what you have been so very unjustly prejudiced against. And O! that God would let me see the time, when men will endeavour not to defend their own notions obstinately and perversely, but to do their utmost in a calm unprejudiced manner to find out truth, and to secure the peace of the Church and nation; and in a word, when they shall study not the interest of this or that party, but that of our *common Christianity*. (*Veneer on the Common Prayer, Preface.*)

On the subject of the difference between the Churches of England, and Rome—consult

Jewel's "Apology;" and his Defence against Harding.—Smith's "Synopsis Papismi, or a General View of the Papistry."—White against Fisher.—Stillington's "Rational Account of the grounds of the Protestant Religion."—Chillingworth's "Religion of Protestants a safe way to salvation," particularly his "Reasons against Popery," 301.—Archbishop Sharpe's Sermons against Popery; and Appendix.—Gretton's "Vindication of the doctrines of the Church of England in opposition to those of Rome."—Puller's "Moderation of the Church of England considered."—Bennett's "Confutation of Popery," (particularly Part III.) and Bennett's "Paraphrase on the Common Prayer"—Appendix, No. I.—The Bishop of Durham's "Grounds on which the Church of England separated from the Church of Rome."—The Bishop of St. David's "Protestant Retrospect; containing "A Protestant and Papist's Manual."—Marsh's "Comparative View of the Churches of England and Rome."—Trapp's "Popery truly stated and briefly confuted."—Various Discourses, Charges, &c. contained in the 6th and 11th vols. of the Collection of Smaller Tracts published by "the Society for Promoting Christian Knowledge."—Ditto in the second volume (Part IV. on Popery) of "The Churchman armed against the Errors of the Time," published by "the Society for the distribution of Tracts in defence of the United Church of England and Ireland, as by law established."—"London Cases to recover Dissenters," particularly the 13th and 14th, as to "the Church of England symbolizing with the Church of Rome," by Fowler, Bishop of Gloucester.—The 21st "An argument of Union," by Tennison, Bishop of Lincoln—and the 23rd "The Church of England free from the imputation of Popery," by Dr. Hooper, Dean of Canterbury.—And *lastly*, and *chiefly*, that elaborate, and valuable Collection of Treatises, in 3 vols. folio, intitled, "A Preservative against Popery," particularly Title I. page 105,

&c.—III. p. 107, &c. 191, &c. 230, &c.—V. p. 3, &c.—VI. p. 313—332.—VIII. throughout; with the Appendix.—IX. throughout, particularly pp. 46—48. 241—264, and the Appendix to Title XIII.—In this work the fundamental errors of the Church of Rome are pointed out *systematically*, and contrasted with the doctrines of the Holy Scriptures, and with the practice of the Church of England, at Title III. p. 75—77.—IX. p. 244—264, 311—316.—And its opposition to itself, at Title III. p. 86—89.

There are, no doubt, many other authorities of equal, or superior weight, of which the Author is ignorant; as there are many which he neither possesses, nor has opportunity of referring to.

¶ (1) *The Order how the Psalter*(2) *is appointed to be read.*

THE Psalter shall be read through once every Month,(3) as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the twenty eighth or twenty ninth day of the Month.(4)

And, whereas *January, March, May, July, August, October,* and

(1) For the probable origin of this mark see *post*, p. 99, *note* (5.)

(2) The Psalms, in our English Liturgy, are according to the Translation set forth in the latter part of King Henry the Eighth's reign; after that Petrus Galatinus had brought in the pronouncing and writing the name *Jehovah*, never before used or heard of in any language: which is used in this our translation, Psalms xxxiii. 12, and lxxxiii. 18. Some have had a conceit, that this translation was out of the Septuagint, or (which is all one in effect) out of the Vulgar Latin. But the contrary is evident, and will appear to any man, that shall compare them but in any one Psalm. In one case, indeed, this translation may seem to follow the LXX. and Vulgar Latin, against the Hebrew, namely, in the addition of some words or clauses,—sometimes whole verses, not found in the Hebrew. But this case excepted, where it once agrees with the LXX. and Vulgar Latin, against the Hebrew, it forty times agrees with the Hebrew against them. (*Sparrow's Rationale*, p. 254, and see at p. 256, &c. a list of the additions made.)

(3) The present division and arrangement (whereby two separate portions are affixed to each day, and the whole read through in the month) is more commodious than any former method. The division into *seven* portions only, called *Nocturns*, which embraced the whole once a week (as practised in the Latin Church) was long and tedious: and into *twenty* portions, to be read over in so many days, (as in the Greek Church) is uncertain, every portion perpetually shifting its day. (*Wheatly Com. Prayer*, 136.)

Our Church being loath that her service should seem over prolix, alloteth to it one month or thirty days, the very term the Turks assign for their Alcoran; a wonder she hath not for that very reason been suspected as inclining to Mahometanism! (*L'Estrange*, 55.)

(4) Before the last alteration it was "February shall borrow of either of the months (of January and March) one day: and so the Psalter which shall be read in February, must begin at the last day of January, and end the first day of March."

December have One-and-thirty days apiece ; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before : So that the Psalter may begin again the first day of the next month ensuing.(5)

(5) For the Rubric when there are *proper Psalms* or Lessons appointed for any feast, see *post*, p. 104, &c.

The following table, shewing the number of Psalms used daily in each service, was in the old Prayer Books, and is here introduced, (with the addition of the number of verses,) as it may be found interesting.

Days.	Morning Prayer.	Verses.	Evening Prayer.	Verses.
	Psalms.		Psalms.	
1	1, 2, 3, 4, 5, -	49	6, 7, 8, - -	37
2	9, 10, 11, - -	48	12, 13, 14, - -	26
3	15, 16, 17, - -	35	18, - - -	51
4	19, 20, 21, - -	37	22, 23, - -	38
5	24, 25, 26, - -	43	27, 28, 29, - -	36
6	30, 31, - -	40	32, 33, 34, - -	55
7	35, 36, - -	40	37, - - -	41
8	38, 39, 40, - -	58	41, 42, 43, - -	34
9	44, 45, 46, - -	55	47, 48, 49, - -	42
10	50, 51, 52, - -	52	53, 54, 55, - -	40
11	56, 57, 58, - -	35	59, 60, 61, - -	37
12	62, 63, 64, - -	34	65, 66, 67, - -	39
13	68, - - -	35	69, 70, - - -	43
14	71, 72, - - -	41	73, 74, - - -	51
15	75, 76, 77, - -	44	78, - - -	73
16	79, 80, 81, - -	50	82, 83, 84, 85, - -	52
17	86, 87, 88, - -	42	89, - - -	50
18	90, 91, 92, - -	47	93, 94, - - -	29
19	95, 96, 97, - -	36	98, 99, 100, 101, - -	34
20	102, 103, - -	50	104, - - -	35
21	105, - - -	44	106, - - -	46
22	107, - - -	43	108, 109, - - -	43
23	110, 111, 112, 113, - -	35	114, 115, - - -	26
24	116, 117, 118, - -	47	119, Inde, 4, (i. e. <i>then</i>)	32
25	Inde 5, (<i>portions</i>) - -	40	Inde, 4, (4 <i>portions</i>), - -	32
26	Inde 5, (<i>portions</i>) - -	40	Inde, 4, - - -	32
27	120, 121, 122, 123, 124, 125, - -	39	126, 127, 128, 129, 130, 131, - -	40
28	132, 133, 134, 135, - -	48	136, 137, 138, - - -	44
29	139, 140, 141, - -	48	142, 143, - - -	21
30	144, 145, 146, - -	46	147, 148, 149, 150, - -	48
		1301		1207

Psalms 150.—Verses 2508.

And, whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; it is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.(6)

Note, that the Psalter followeth the Division of the Hebrews, and the

(6) Though the Psalter be here appointed to be read, yet must it be interpreted according to the ancient practice, that is, by way of *response*; the Priest one verse, and the people another, as Moses and Miriam sang their triumphant Hymn—Exod. xv. 1. 21. The people always bear a part in these Psalms, else the “*Venite*” were to little purpose; though the mode did sometimes vary, one while echoing all together, with the Priest, another while returning by way of *antiphones*, as Philo in his *Essenes*. Sometimes answering the *acrostics*, extremities or feet of the verses: or else repeating the same again, as it is supposed by Musculus and Calvin the Apostles did to our Saviour at his last Hymn.—“*In duas partes divisi alternatim sibi invicem canunt,*” saith the first of the Christians of his age, *Disposed into two divisions they sing by course one to another*—“*Ecclesia stridet responsoriis Psalmorum,*” saith the second, *The temple roars and rings again with the responsories of the Psalms*.—Chrysostom represents the practice of his times—he who singeth, singeth alone, and though all the congregation echo out the close of the verse, the voice and sound seemeth to proceed as from one mouth, Somewhat correspondent hereunto was that which antiquity called *Διάψαλμα*, which answered the Hebrew *סֵלָה* (*Selah*) for where in the Psalmist there occurreth *Selah* in the original, there the Septuagint, Theodosion, and Symmachus, constantly render it *Διάψαλμα*; (and the Latin *Semper. Ed.*) the word importing (as St. Hierom conceiveth) a connexion of antecedent and subsequent matter together; the mode whereof, St. Augustine tells us, was for the reader to bear his part, and the people theirs. *Sometimes*, says that father in the 142d Psalm, *the verse itself is set after the fashion of a Dia Psalm, so that it might be begun by the reader, and returned by the people.* (*L'Estrange*, 55.)

(7) Before the last alteration was this remark, “which, from the 9th Psalm unto the 148th Psalm, following the division of the Hebrews, doth vary in number from the common Latin translation.”—That is, the 9th and 10th Psalms in the Hebrew are made but one—(the 9th,) in the Septuagint, and Vulgate. The order then proceeds regularly till the 147th of the Hebrew which is, in the Septuagint, and Vulgate, the 146th and 147th.—The 148th is then alike in both, as are the two remaining Psalms.

Translation of the great English Bible,(7) set forth and used in the time of King *Henry* the Eighth, and *Edward* the Sixth.(8)

(8) This was called "the *great* English Bible" because it was printed in a bulky volume, published by authority in Henry the Eighth's time, being afterwards revised under Edward the Sixth. The first essay of translating the Bible into English, was made by William Tyndal, a good scholar, and one of the first Protestants of note in Henry the Eighth's reign. He translated the New Testament into English about the year 1525. And after that the five books of Moses; writing Prefaces before each book, wherein the Popish Tenets were exposed with no little sharpness. At the desire of Cromwell, Vicar-General of the King, Coverdale reviewed Tyndal's translation, examining it by the best Hebrew copies, and translations. It was first printed at Paris in 1540, and reprinted at London in 1541, and was called "*The Bible of the Larger Volume*," or "*The Great Bible*." To this was prefixed an excellent Preface of Archbishop Cranmer. It was countenanced by a Proclamation of the King, commanding it to be fixed up, so as to be read by the people in all Churches; with a penalty of 40s, a month upon every Parish which did not procure one. This Bible was again revised, at the beginning of Edward the Sixth's reign, in 1549, at the direction of Archbishop Cranmer: and another edition was published in 1551. There was another translation, or revision in Queen Elizabeth's time, called "the Bishops' Bible;" because the Queen, by her Letters-Patents, had empowered several Bishops to review it. The last translation was made in the 5th of King James the First, 1607. The Psalms annexed to the Common-Prayer Book, are not taken out of either of these two last translations, but out of "*the Great Bible*" translated by Tyndal and Coverdale, and revised by Cranmer, neither of these two last translations being extant when the Common-Prayer was compiled in 1548. The translation is plain and easy, and fitter for devotion, as the Hebraisms are not so much retained as in the others. Yet as Coverdale was a good Orientalist, he had not much fewer advantages than those who followed him. He had the Hebrew text of the Psalms, with St. Jerome's translation called "*Hebraica Veritas*," published in Erasmus's edition of St. Jerome's works, which this translation very much follows: besides, Pagnin's Interlineary Version was extant before the Great Bible was printed: for Arias Montanus speaks of three editions of that translation before that published by him: and Pagnin died in 1541, the very year the Great Bible was published. These translations had likewise before them the version of Munster, published at Basil, 1534, which in many places they follow. (*Nicholls.*)

¶ *The Order how the rest of Holy Scripture (1) is appointed to be read.*

THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer, (2) so as the most part thereof (3) will be read every year once, as in the Calendar is appointed. (4)

(1) *This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayst observe to do according to all that is written therein.—(Joshua, i. 8.)—Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil.—(Matt. v. 17.)—When this Epistle is read amongst you, cause that it be read also in the Church of the Laodiceans.—(St. Paul, Coloss. iv. 16.)*

Between the two Covenants there is neither repugnance, nor contrariety of meaning: the difference is merely verbal.—I have repeatedly said, that *two* Covenants, *two* handmaids, and *two* sisters, are the attendants on one Lord. Christ is announced by the *Prophets*, Christ is preached in the *New Testament*. The *Old* declared beforehand the things of the *New*, and the *New* interpreted those of the *Old*. (*Chrysostom's Hom. Book 6.*)

(2) The times of worshipping God in Public among the Jews, were *Morning* and *Evening*, by God's own appointment; the Morning and Evening Sacrifice drawing the people together for that purpose. "*Thou shalt offer upon the Altar two Lambs of the first year, DAY BY DAY continually: the one Lamb thou shalt offer in the MORNING, and the other Lamb thou shalt offer at EVEN,*"—*Exod. xxix. 38.* Which precept was constantly observed, as long as the City and Polity of the Jews stood. Josephus says, "*Twice a day, in the Morning, and at the ninth hour, they offer sacrifice.*" *Lib. xiv. c. 8.* And that this was the hour of Prayer, for devout people to go to the Temple, to perform their devotions there, is plain from *Acts iii. 1.* "*Peter and John went up together into the Temple, at the hour of prayer, being the ninth hour.*" The primitive Christians constantly observed these two solemn times of prayer; and very early added a third. For, as some devout Jews had a third hour, which they devoted to Prayer, (*viz.* our twelve o'clock), when they retired to some private place, as we see in the example of Peter, who "*went up upon the house-top to pray, about the sixth hour.*" *Acts x. 9.* so the primitive Christians turned this into a settled hour of public devotion. The monks were for more hours of stated Prayer: and, in St. Basil's time, they amounted to seven. At last these were established by decree of Pope Pelagius the Second,

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalypse, out of which there are only certain Proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the Month in the Calendar following, and there ye shall find, the Chapters (5) that shall be read for the Lessons both at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Calendar, and the

and the Psalms appointed for each hour; which was the rise of what they call "CANONICAL HOURS" in the Church of Rome. Our Church, in her Reformation, has brought back the solemn times of Prayer, to the most ancient institution; and enjoined only MORNING and EVENING Prayer to be used. (*Nicholls.*)

(3) To omit what is *in-edifying* our Church hath good warrant from that rule of the Apostle, "*Let all things be done to edification.*" (*L'Estrange, 56.*)

(4) Both the length and number of the Lessons appear to have been different in different places. Sometimes a portion of Scripture, equal to three or four ordinary chapters, was recited as one Lesson: and four, three, or at least two Lessons, were always read in the course of the service. Of these, some were taken out of the Old Testament, and some out of the New. To this general practice the ancient Church of Rome afforded a singular exception. From old Roman ritualists, Stillingfleet has maintained that for upwards of 400 years after Christ, no part of Scripture was read in that Church, but the epistles of St. Paul, and the four Gospels. Afterwards the Psalms, or, at least, selections from the Psalms, were recited; and, in process of time, Lessons taken from the Old and New Testament were introduced. This practice, Stillingfleet thinks was borrowed from the Gallic Church, as other enlargements of the Romish offices confessedly were. (*1 Shepherd's Elucidation, 168.*)

(5) The division of the Bible into Sections has very much varied. Amongst the Jews these Sections were called "*Parasha's,*" and which are marked on the sides of the Bibles, פ פ פ. They are in all 54, in order to suit the Sabbaths of the Jewish year, which consisted of *lunar* months. The Bible was anciently divided into *Titles*, of which there were in St. Matthew 355—in St. Mark 335—in St. Luke 343—in St. John 332, &c. Some have thought that the distinction of *chapters* as now used was by Lanfranc Archbishop of Canterbury, A. D. 1060; but others say by Stephen Langton Archbishop of Canterbury, about A. D. 1224. The division of chapters into *verses* was the work of Robert Stephens, the learned Paris printer, A. D. 1550, according to the testimony of his son, Henry Stephens, in his Epistles before the Greek Concordance.

Immoveable, where there is a blank left in the Column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons. (6)

(6) The Church of England in the appointment of Lessons observes two different courses. One for *ordinary* days, and another for *holidays*. On ordinary days she begins the course of her *first* Lessons with the book of *Genesis*, in the beginning of her civil year *January*; and proceeds regularly through the greatest part of the Bible. *Isaiah* alone is not read in the order in which it stands; our Church reserving the evangelical prophet, in conformity to Primitive usage, to be read in the season of *Advent*. Before *Isaiah*, and after the other canonical Scriptures, the Church substitutes some *Apocryphal* Lessons in the room of the canonical Scripture that has been omitted.

But though the most part of the Bible is read through every year once, yet some chapters of particular books, and three whole books, are left unread for reasons that sufficiently appear.

Of *GENESIS*, (containing 50 chapters) 10, 11, and 36, are not read, 10 and 36 evidently because they contain little else than genealogies. The first nine verses of chap. 11, giving an account of a most extraordinary display of the Divine power, the confusion of tongues at Babel, is received into the table of Lessons for *Holidays*, viz. Monday in Whitsun week.—Of *EXODUS* (40 chaps.) the first 24 chapters are read, excepting some repetitions and genealogies in the latter part of chap. 6. From chap. 25 to the end of the book, there is little that does not relate to the Ark, and other local and temporary particulars, except chaps. 32, 33, 34, which are accordingly read. Chapters 35 and 40 are retained in the Scottish Calendar.—Of *LEVITICUS*, (27 chaps.) as it treats chiefly of Jewish sacrifices, and ceremonial observances, of clean and unclean beasts, and birds, lepers, &c. only 4 chapters are read, viz. the 18, 19, 20, and 26. In the Scottish Calendar the 9, 12, 16, 21, 23, 24, 25, and 27 are retained.—Of *NUMBERS*, (36 chaps.) the first ten chapters are omitted which relate to the men of war, the Levites, their services and offerings. Chaps. 15, 18, 19, 26, 28, 29, 33, and 34 are also omitted, as containing similar subjects; the Scottish Liturgy retains chaps. 5, 6, 8, 9, 10 and 15.—All *DEUTERONOMY* (34 chaps.) is read, except chap. 23, which the Scotch Calendar retains, while it rejects chap. 14.—In *JOSHUA* (24 chaps.), the history contained from chap. 11 to 22, treating of the destruction of several kings, and the division of the land of Canaan, is not read; but chaps. 14, 20, and 22 are retained in the Scotch Calendar.—The whole of the book of *JUDGES* is read (21 chaps.), and also that of *RUTH* (4 chaps.).—So are also the two books of *SAMUEL* (the first, “otherwise called the first book of the Kings,” containing 31 chapters; and the second, “otherwise called the second book of the Kings,” containing

And note, That whensoever Proper Psalms or Lessons are appointed,

24 chapters).—Also the two books of **KINGS**, (the first, “commonly called the “third book of the Kings,” containing 22 chaps. and the second, “commonly “called the fourth book of the Kings,” containing 25 chaps.)—Both the books of **CHRONICLES**, (the first containing 29 chaps. and the second 36 chaps.) are entirely omitted, probably because they consist of the details of facts which are related in the preceding historical books. In the Scottish Calendar, 1 Chronicles, chap. 10, is to be read instead of the Apocryphal Lessons, at Morning Prayer on November 23; and then from 13 to 22, with 28, 29 and 30. Of 2 Chronicles, 1, 2, 5, 6, &c. to 36, are read, extending to Evening Prayer on December 16.—Of **EZRA** (10 chaps.) chap. 2 being a catalogue of names, is omitted, as are also chaps. 8 and 10, partly for the same reason. In the Scotch Calendar chap. 7 is omitted, and 8 and 10 retained.—Of **NEHEMIAH** (13 chaps.), 3, 7, 11, and 12, consisting of the names of the builders of the wall, genealogies, &c. are omitted.—Of **ESTHER** (10 chaps.), the 10th, containing only three verses, is omitted, probably on that account. In the Scotch Calendar chaps. 9 and 10 make one Lesson; a rare occurrence in that Calendar, but frequent in our’s.—The whole of the book of **JOB** (consisting of 42 chaps.) is read.—The book of **PSALMS** (150) is passed over as being otherwise used.—Of **PROVERBS** (31 chaps.), chap. 30, the Prayer of Agar, &c. is alone omitted; but the Scotch Calendar retains it.—The book of **ECCLESIASTES** (12 chaps.) is read throughout; but the whole of the **SONG OF SOLOMON** (8 chaps.) is omitted; as containing mystical descriptions not likely to edify. The Jews did not permit this book to be read by any one under thirty years of age.—The whole book of **ISAIAH** is read (66 chaps.), but not in its regular place, as before remarked; the 1st chap. being read on the 23d of November, and the 66th concluding the year. In the Scotch Calendar it retains its proper place.—The whole of **JEREMIAH** (52 chaps.) with—the **LAMENTATIONS** of Jeremiah (5 chaps.) are read throughout.—Of **EZEKIEL** (48 chaps.) only 9 are read, viz. 2, 3, 6, 7, 13, 14, 18, 33 and 34. For the omission of so large a portion may be assigned the reason given for the omission of almost the whole of the Revelation. It consists in a great degree of visions, many of which are very obscure even to the most learned. The Scotch Liturgy retains nearly the whole book. The remainder of the Old Testament is read through regularly, viz. **DANIEL** (12 chaps.)—**HOSEA** 14 (chaps.)—**JOEL** (3 chaps.)—**AMOS** (9 chaps.)—(**OBADIAH** 1 chap.)—**JONAH** (4 chaps.)—**MICAH** (7 chaps.)—**NAHUM** (3 chaps.)—**HABAKKUK** (3 chaps.)—**ZEPHANIAH** (3 chaps.)—**HAGGAI** (2 chaps.)—**ZECHARIAH** (14 chaps.)—**MALACHI** (4 chaps.)

See more more fully, as to the subjects of the omitted chapters, *Bennet’s Paraphrase Com. Pr. Appendix No. II.* and *1 Shepherd Com. Pr. 176.*

Of the *Apocryphal Lessons*, (from *απο της κρυπτης*, removed from the place,

then the Psalms or Lessons of ordinary course appointed in the Psalter

or chest where the sacred books were kept; or from ἀποκρυπτω, to *conceal* or *hide*; i. e. either as being kept from the people, or as not being canonical: and see fully 2 Hey's Lectures, 480, and Bingham's Antiquities, book 14, ch. 3. sec. 15, 16), those read, and those omitted are as follows. The whole of *ESDRAS* (2 books, of 9 and 16 chaps.) is omitted.—The whole book of *TOBIT* (14 chaps.) is read, except chap. 5.—The whole of *JUDITH* (16 chaps.) is read.—The remainder of the book of *ESTHER* (6½ chapters) is passed over.—The *WISDOM of Solomon* (19 chapters) is read throughout.—And the whole of the *Wisdom of Jesus the Son of Sirach*, or *ECCLESIASTICUS* (51 chapters), except the 26, and part of the 25, 30, and 46.—The whole of *BARUCH* is read (6 chapters.)—But the *SONG of the Three Children* (1 chapter,) a continuation of Daniel iii, 23, is omitted; principally, perhaps, as the greater part of it is the "*Benedicite*," &c.—The *HISTORY of SUSANNAH* (1 chapter) and that of *BEL and the DRAGON* (1 chapter) are both read.—The two books of *MACCABEES* (16 chapters and 15 chapters) are omitted.

N.B. See the third Book of Maccabees (7 chaps.) in Wilson's Bible.

We fix articles of faith, and things necessary to salvation, upon the Scriptures; we do not allow any part of the *Apocrypha* a casting voice in the establishment of any doctrine. (*Boys on the 39 Articles*, p. 40.)

For the sentiments and practice of our Church as to the Books of the *Apocrypha* see *ante* page 47, note (5). And consult Hooker's Eccl. Pol. book 5, sec. 20.—Falkner's *Libertas Eccl.* book 1, ch. 4, sec. 5, 6.—Bingham's *Antiq.* book 14, ch. 3, sec. 15, 16.—Hoadly on *Conformity*, 68.—London Cases, No. 12.—Bennet's *Paraph. App.* No. II,—1 Shepherd Com. Prayer, 190, and the other Commentators, &c. &c.

The *New Testament* is read through three times in the year, for the *second* Lessons; i. e. the four Gospels, and the Acts, for the second Lessons in the *Morning Service*; and the Epistles, (the Revelations of St. John being omitted) for the second Lesson in the *Evening Service*. The Gospel of ST. MATTHEW, and the Epistle to the ROMANS, beginning respectively on the 1st day of January—the 3d and 2d of May—and the 31st of August—the 1st chapter of St. Luke being on the first and third reading, divided into two portions, and the 7th chapter of Acts on the third reading. Of the Epistles, the 2d and 3d chapters of 1 Timothy, and of Titus, are read together; as are also the 2d and 3d Epistles of St. John, on the first and second reading, but not on the third. This order is broken into only on four Sundays in the year, i. e. the *sixth Sunday in Lent*, (or Sunday before Easter)—*Easter Day*, *Whitsunday*, and *Trinity Sunday*, but more frequently in holidays; for all which days proper Lessons are appointed.

and Calendar (if they be different) shall be omitted for that time. (7)

Note also, That the Collect, Epistle, and Gospel, appointed for the

The book of the REVELATION of St. John is wholly omitted, except on his own peculiar day, when the 1st and 22d chapters (the first and the last) are read; and on *All-Saints Day*, when part of the 19th chapter is read.

(7) When a Sunday, and a Saint's Day, coincide, we appear to be left in some degree of uncertainty, whether the first Lesson together with the service for the *Holiday*, or that for the *Sunday*, is to be read. The consequence is, says Arch-deacon Sharp, (Visit. ch. 3, [Disc. IV.]) that the Clergy differ in their practice, and use the service appropriated to that festival, to which in their private opinion they give the preference. Some chuse to intermix them, using the *Collects* appointed to each, and preferring the first Lesson for the Sunday, taken out of a *Canonical Book*, to that for the holiday, if it happens to be appointed in the *Apocrypha*. Uniformity of practice was certainly intended by the Church, and what now may seem to require the direction of a Rubric, or at least the decision of the Diocesan, our forefathers, in all probability, thought sufficiently plain. They knew that prior to the Reformation, (admitting that the practice of England corresponded with that of the Roman, and Gallican Churches,) the service for all the holidays now retained, being "*Doubles*," generally took place of that appointed for ordinary Sundays, (excepting those of Advent and Lent, with Easter-Day, Whitsunday, and Trinity Sunday.) They would, therefore, naturally read the service for the *Saint's Day*, and omit that for the Sunday in general. This continues to be the practice of the Roman Church, and it was the practice of the Gallican Church for more than a century after the era of our Reformation. In some parts of the late Gallican Church a change took place about the beginning of the present century, and the service for the *Sunday* was appointed to *supersede* that for the Saint's Day. But in our Church no such alterations have been made by lawful authority. Hence it would appear that the service for the *Saint's Day*, and not that for the Sunday, should be used.—And notwithstanding there exists some diversity of opinion on this subject, yet the most general practice seems to be to read the *Collect, Epistle, and Gospel*, for the *Saint's Day*, and it is most consonant to that practice to read also the *first Lesson* appropriated to that day. This remark I have heard made by the Lord Bishop of London. (1 *Shepherd*, 185.)

When the feast day falls upon a Sunday, it was ordered in the service of Sarum, that the Sunday service should give way to the proper service ordained for the Festival, except some peculiar Sunday only, and then the one or the other was transferred to some day of the week following. (*Overall*.)

Sunday shall serve all the week after, where it is not in this Book otherwise ordered. (8)

(8) The following curious calculation is often met with, but who would undertake to verify it!

	Books.	Chap.	Verses.	Words.	Letters.
OLD TESTAMENT,	39	929	23,214	592,493	2,723,100
NEW TESTAMENT,	27	260	7,959	181,253	838,380
<i>Total</i>	66	1189	31,173	773,692	3,566,480
APOCRYPHA,	-	183	6081	125,185	

In the BIBLE the *middle chapter* (and it is also the *least*) is the 117th Psalm; the *middle verse* is the 8th of the 118th Psalm; the *middle line* is in the 2 Chron. iv. 16th verse.

In the OLD TESTAMENT the *middle book* is Proverbs; the *middle chapter* Job. xxix.; the *middle verse* 2 Chron. xx. 13, and the *least verse* is 1 Chron. i. 1.

In the NEW TESTAMENT the *middle book* is 2 Thessalonians; the *middle chapter* between Romans xiii. and xiv.; the *middle verse* Acts xvii. 17, and the *least verse* John xi. 35.

The 21st verse of Ezra vii. has *all the letters* of the alphabet in it.

The 2 Kings xix. and Isaiah xxxvii. are *alike*.

The word "AND" occurs in the Old Testament 35,535 times; in the New Testament 10,684 times.

The word "JEHOVAH" occurs 6855 times.

In the whole book of Esther, containing ten chapters, there is neither the word "LORD," nor "GOD."

" ¶ PROPER LESSONS." (1)

" To be read at Morning and Evening Prayer, on the Sun-"
 " days, and other Holy-days throughout the Year."

" ¶ Lessons proper for Sundays." (2)

OBSERVATION. The Church begins her year, (the Ecclesiastical year,) in Advent, as immediately looking to the birth of Christ; and there-

(1) The proper Lessons were not originally arranged in a table, but the Order for Proper Lessons at *Mattins* was prefixed, and that for those at *Even-*

fore for the *first* Lessons selects from the Old Testament the most appropriate Book, ISAIAH, the "Evangelical Prophet." The reading of this continues till Septuagesima, when the book of GENESIS is begun; the first part of which, relating the fall of man, and the fatal effects that followed, was probably thought appropriate to the season of Lent; in which it was also read by the Primitive Church.

At the approach of Easter, and particularly on Easter Day, the book of EXODUS is chosen; as the description of the deliverance of the Children of Israel from their Egyptian slavery, and of the institution of the Passover, so well suit the season of the Christian's deliverance from more than Egyptian bondage, by the sacrifice and resurrection of the Lamb of God, the true Passover.

The other books of the Old Testament are then partially gone through to the Prophet HABBAKUK, and the Ecclesiastical year concludes with several chapters from the book of PROVERBS, which book had not been taken in its regular order.

The *second* Lessons for Sundays(2) are the same as for other days, except the four Sundays mentioned before, *note* (6) p. 102.

song annexed to the appropriate service at the Communion; according to this example extracted from King Edward's Book.

"ALL SAINTS."

"PROPER LESSONS AT MATTINS."

"The first Lesson SAPI. iii. unto Blessed is rather the barren." "The second Lesson Hebre. xi. xii. Saints by faith subdued, unto If ye endure chastising."

"AT THE COMMUNION."

"Cantate" domino, Psalm 149. Sing unto the Lord a new song, &c." This was the *Introit*, after which were printed the Collect, Epistle, and Gospel, as in our modern books. After the Gospel stood

"PROPER LESSONS AT EVENSING."

"The first Lesson, Sap. v. (unto) His jealousy also." "The second Lesson, Apoc. xix. (unto) And I saw an Angel stand."

And thus all the other proper Lessons, then appointed, were ordered; those for the Morning being noticed before the *Introit*, and those for the Evening after the Gospel. (1 *Shepherd Com. Pr.* 187.)

(2) For the laws relating to the observance of *Sunday*, see *ante* page 12, note (5): and for a full account of this Holy Day, see *post* the Rubric before "The Collects, Epistles, and Gospels," and INDEX, title "SUNDAY."

“ ¶ *Lessons proper for Holy-days.*”

OBSERVATION. For the Holy-days, or Commemoration of Saints, and particular seasons, the Church has generally appointed *moral* Lessons out of the books more peculiarly treating of such subjects, whether *Canonical*, or *Apocryphal*, as Proverbs, Ecclesiastes, the Wisdom of Solomon, and Ecclesiasticus: and great prudence and judgment seem to be shewn in the selection of Lessons inculcating moral duties, and holiness of life, *from the Apocrypha*, on such days as the Purification of the Virgin, &c.; to which the Church of Rome inclines to pay undue honours.

On the peculiar Holy-days of the Nativity, Circumcision, Epiphany, Good Friday, &c. appropriate chapters are appointed.

Proper *second* Lessons for the Holy-days are more frequent than for Sundays.

For the various alterations that have been made as to the Lessons, see Nicholls, and the Notes of Cosins, Overall, &c. there introduced, and L'Estrange.

“ ¶ *Proper Psalms on certain Days.*”

OBSERVATION. The only days in which there is any deviation from the usual course of the Psalms are Christmas Day, Ash Wednesday, Good Friday, Easter Day, Ascension Day, and Whitsunday; when appropriate Psalms are appointed both for Morning and Evening.

N.B. The terms “*Mattins*” and “*Evensong*,” which still remain standing at the head of the columns of proper Lessons, for Sundays and Holy-days, &c. had for more than a century prior to the last review, been disused in other parts of the Book of Common Prayer.

I. OF THE CALENDAR.

THE first instrument by which the progress of time was ascertained, and regularly marked, was probably the *Sun-dial*, (from "Dies," a *day*) which, in some form or other, is no doubt of the highest antiquity; since the regular motion exhibited by the shadow of any fixed object could not fail to have attracted the attention of even the most barbarous nations. The earliest notice we have however of a dial occurs in the 2 Kings xx. 9, 11, —before Christ 713; where a direct reference is made to "the dial of *Ahaz*," and the "*shadow*," and the "*degree*," marked by it; dials are first mentioned in the Roman history, about B. C. 300. The invention of *hour-glasses*, *clocks*, and *watches*, followed at later, and very unequal periods.

As the absence of the Sun marks the distinction between *day* and *night*, so the difference in length of the shadow made by it, must soon have indicated the revolution of a *year*; and the different appearances of the moon naturally led to an intermediate division by *months*. The distinction of *weeks*, though arbitrary, and less obvious, ranks, however, in point of antiquity next to the division of day and night; both being noticed by the Creator of all things, in the progress, and at the completion of his great work; when a SABBATH, or day of holy *rest* fixed the limits of the *first week*.

The different gradations of time being once commonly observed, some method of recording its progress, and the events that it witnessed, would naturally be adopted; which in the ruder ages of antiquity, was probably at first nothing more than a stick with notches in it; and on this instrument refinements would be made, till the invention of paper afforded a greater inducement to observation, by offering a more satisfactory method of recording the results of it. Of an instrument but a little removed from the notched stick we have an example, even so late as in the days of our Saxon ancestors, and of which an engraved fac-simile is given in Brady's "*Clavis Calendaria*."

The word CALENDAR is formed from "Calendæ," *Calends*, the first day of every month in the Roman chronology, which is derived from *καλεω*, or *Calo*, *I call* or *proclaim*, (hence used indifferently with a C or K,) because before the publication of the Roman *Fasti*, or Calendar of Festivals, the *Pontifices*, or Priests watched the appearance of the new moon, and gave notice thereof to the *Rex Sacrificulus*; on which a sacrifice being offered, the Pontiff summoned the people to the Capitol, and there proclaimed aloud the number of *Calends*, or the day whereon the *Nones*

would be; repeating as often as there were days of Calends:" " *Calo* " *Juno Novella*."

By some the appellation is derived from the custom of the *Pontifices* proclaiming on this day, the several holidays in the month, to the people assembled for such purpose, and which custom continued till the year of Rome 450, when the *Fasti*, or Calendar, was set up in public places. From this term arose the word *nefasti*, applied to things not lawful to be done.

The *Calends* were reckoned backwards: thus, the 1st of May being the calends of May, the last day, or 30th of April, was the *pridie calendarum*, —day before, or 2nd of the Calends of May; the 29th of April, the 3rd of the Calends, or before the Calends: and so back to the 13th, where the *Ides* commence, (*ιδειν* to see, or *ειδος* a figure, both referring to the appearance of the moon; or *iduo* to divide, as the month is nearly divided by them). These are also numbered backwards to the 5th, when the *Nones* begin, (*nono-idus*, quasi nine days from the Ides), which are numbered after the same manner to the 1st day of the month, called the Calends of April.

The Greeks did not make use of *Calends*; hence the Proverb "at the Greek Calends," meaning, *never*.

Calends, *Kalendæ*, are also used in the Church History to denote conferences anciently held by the Clergy of each deanery, on the 1st day of every month, concerning their conduct; and especially relative to the imposition of penance.

The term *Calendar*, applying generally to any year, may be used for any particular year, with the term *Almanac*, (Saxon *Al-mon-aght*, "all-moon-heed, observation of the moons; or Arabic " *Al Manach*, "the reckoning;) but the latter term is not applicable generally, as the former is.

II. THE ROMAN CALENDAR.

THE Roman Calendar owed its origin to Romulus; who, being better versed in matters of war than astronomy, divided the year into 10 months only, of an unequal number of day; 20 to 35, and more, according to Plutarch, but according to Macrobius, of 30 and 31 days; and made the year to begin on the 1st of March, imagining that the sun completed his annual course in 304 days.

The Calendar of Romulus was reformed by Numa, who at first intended to make a complete lunar year of 354 days, and therefore added 50 days to the 304; and from every month of 30 days borrowed 1, which he added to the 50; and of these 56 days composed 2 months, calling them *January* and *February*. He afterwards added a day to January, in order to have

the number of days odd, or lucky; making the year to commence in January, but throwing February, which consisted of 28 days only, and was always considered unlucky, to the end of the year. In order to adjust the lunar year to the solar, he added 90 days in 8 years, equal to $11\frac{1}{4}$ each. Of these 90 days, 4 months were composed of 22 and 23 days alternately; and one of each, alternately, was intercalated every 2 years, taking place after the 23rd February.

By these intercalations the year became too great, and the excess in 8 years amounted to 8 days, 1 hour 29' 56" nearly. To cut off this excess it was proposed, in every 3d octennial period, i. e. from 16 to 24 years, to insert 66 days instead of 90, or 3 months of 22 days, a quantity still too great by 4 hours 28' 20".

The year of Numa underwent no alteration until the year B. C. 452, when the *Decemviri* changed the order of the months by placing February where it now stands; which has, however, perpetuated an apparent absurdity, *December* being the *twelfth* month, though named as if the *tenth*.

The intercalations being ill observed, great disorder followed, which at length Julius Cæsar undertook, with the assistance of Sosigenes, a celebrated Egyptian mathematician, to rectify, B. C. 46. He found that the months had considerably receded from the seasons, since the adjustment by Numa. 90 days having been thus lost: and that the Calendar could never be long correct unless it corresponded with the annual course of the sun. In order to bring forward the months, he added an intercalary month of 23 days, between the 23rd and 24th of February; and 67 days more, between November and December, making up the 90 lost days; and thus formed a year of 15 months, or 445 days, which was called "*the year of confusion*." On the termination of this year, the Julian year commenced, viz. on the 1st day of January, B. C. 46. The year of Numa being 10 days shorter than the solar year, two days were added by Julius Cæsar to each of the months of January, August, and December, and one to April, June, September and November: and as the annual revolution of the sun is completed in 365 days, and *about* 6 hours, he made every 4th year to consist of 366 days, in order to comprehend the odd 6 hours. This intercalary day was added to the 23rd of February, so that the 24th of February, the "*sextus calendas*," or 6th of the Calends of March, was to be *twice* reckoned, and hence this 4th year was called "*BISSEXTILIS*," or *twice* Sextile. It was also called "*Leap year*," from its leaping forwards that year more by a day than on any other.

This regulation was misapplied by those who had the direction of the Calendar, for they intercalated every 3rd, instead of every 4th year; so that, in 36 years, 3 days more than the due number were inserted. The

error, however, was soon perceived, and Augustus ordered that the intercalations should be omitted in the 41st, 45th, and 49th years.

Before the time of Augustus the two months preceding September had been called, appropriately, "*Quintilis*" and "*Sextilis*," (the 5th and 6th months) reckoning March the 1st month. After the death of Julius Cæsar, *Quintilis* was changed into his name "*Julius*," July, by Marc Antony; and in the reign of Augustus, the other month took *his* name.

See the Calendar of Julius Cæsar at large, in that most useful and entertaining little work, "*Time's Telescope for 1814.*"

III. OF THE OLD AND NEW STYLE.

MODERN chronologers have used the Julian year, as being a measure of time extremely simple, and tolerably accurate: and to this standard they refer all events that have happened from the beginning of the world. Though admirably adapted, however, to common use, the Julian year was still imperfect; for as the annual revolution of the sun (or the earth) is not exactly 365 days 6 hours, but 365 days, 5 hours, 48 minutes, and $45\frac{1}{2}$ seconds, the *civil* year exceeded the *solar* year by 11 minutes $14\frac{1}{2}$ seconds; which in about 130 years amounted to a *whole day*; and, consequently, in 47450 years, the beginning of the year would advance through all the seasons, and in half that time, the *summer* solstice would, by the Calendar, have fallen in the midst of *winter*.

Sosigenes had, in the reign of Julius Cæsar, observed the vernal equinox on the 25th of March. At the Council of Nice, held A. D. 325, it was fixed on the 21st of March; and from that time to A. D. 1582, when the next reformation was effected, the error amounted to about 10 days; so that the vernal equinox was now found to happen, on the 11th of March, instead of on the 21st, as it would have done, had the Julian account agreed with the course of the sun.

In the year 1474, Pope Sixtus IV. being convinced of the necessity of a Reformation, sent for Regiomontanus, a celebrated mathematician, to Rome, to engage in this undertaking; but his premature death suspended the project, and it was not till after a lapse of 100 years that Pope Gregory XIII. with the assistance of learned men, and after 10 years consideration and labour, had the honour of accomplishing, what several preceding pontiffs and councils had attempted in vain. A brief was published in the month of March, A. D. 1582, announcing the "*NEW STYLE*," by which the ancient Calendar was abrogated, and the new one substituted in its stead, called, from the Pope's name, "*THE GREGORIAN CALENDAR.*"

According to this, the 10 days gained by the old account were taken from the month of October of that year, (that is, the 5th day was called the 15th), and the equinox brought back to the 21st of March, as settled by the Council of Nice. In order to prevent the recurrence of a similar variation, it was fixed, that instead of ever *hundreth* year being a *BISSEXTILE*, (as was the case before, in common with every other 4th year,) every *four hundreth* year only should be such, and the rest reckoned as common years; by which means three days were sunk in 400 years, being about the error of one day in 130 years, as above noticed, and consequently by making the years 1700, 1800, and 1900, to be common years, instead of leap years, the error arising from the odd time would be properly corrected.

Playfair observes, that the method of intercalation used in the Gregorian Calendar is not the most accurate—97 days, or 100.3, are inserted in the space of 4 centuries; this supposes the tropical year to consist of 365 days, 5 hours, 49', 12", on which supposition, the interpolation would be exact, and the error would scarcely exceed one day in 268,000 years. But the reformers of the Calendar made use of the Copernican year of 365 days, 5 hours, 49', 20", wherefore, instead of inserting 97 days in 400 years, they ought to have added 41 days in 169 years, or 90 days in 371 years, or 131 in 540 years, &c. Recent observations have determined the tropical year to be 365 days, 5^h, 48', 45", 30", admitting which to be true, the intercalations ought to be as follows:

Years. 4. 17. 33. 128. 545. 673. 801. 929. 1057. 1185. 1313.

Days. 1. 4. 8. 31. 132. 163. 199. 225. 256. 287. 318.

1441. 2754. 4067. 9447. 51302. 60749. 172,800.

349. 667. 985. 2288. 12425. 14713. 41,851.

that is, one day in 4 years, or rather 4 days in 17 years, or still more exactly, 8 days in 33 years, &c. and if 41,851 days were intercalated in 172,800 years, there would be no error at all, as every succeeding number is more accurate than the preceding one. As this method is different from that now in use, the Gregorian Calendar must still be corrected after a certain period of years. The correction, however, will be inconsiderable for many ages, as a day and a half, only, would be necessary to be suppressed in a space of 5000 years.

When Pope Gregory had reformed the Calendar, he directed all the ecclesiastics under his jurisdiction to conform to it, and exhorted the Christian Princes to use it in their dominions. Accordingly it was soon adopted by all the Roman Catholic countries; in Spain, Portugal, and part of Italy, on the same day as at Rome; but in France not till the month of

December, when the 10th was reckoned the 20th day. The Roman Catholic States in Germany adopted it A.D. 1583. But the Protestant States at that time refused it; for as the reformed religion was in its infancy, and the zeal of its professors violent, their opposition to the Pope was unbounded. Whatever bore the appearance of his authority, however beneficial, was rejected as an encroachment upon their newly acquired liberties; and hence arose a difference of 10 days between the methods of reckoning, which when a *bissextile* was suppressed became 11 days.

This difference between the *Old* and *NEW STYLE*, as the *Julian* and *Gregorian* accounts are generally called, occasioned great confusion in the commercial affairs of the different States of Europe; and therefore the Gregorian, or "*NEW STYLE*," was, at length, generally received. The Protestant States in Germany adopted it in Feb. A.D. 1700; Denmark about the same time; but Sweden not till March, 1753.

In Great Britain the inconvenience arising from these two modes of reckoning was much felt, and several attempts were made to introduce the reformed Calendar. But here also popular prejudices were at first, and continued for a long time, too obstinate to be subdued.

It was proposed, among other schemes, that an Act should be passed, declaring that there should be no *leap-year* for 40 years to come, by which means the 10 days that had been gained by the old account would have been imperceptibly lost, and the old style reduced to the new, without any sensible variation in the fixed times of feasts, &c. Though all attempts were for a time abortive, an Act of Parliament was, after much debate, obtained for the purpose A.D. 1752. As 170 years had elapsed since the Gregorian alteration took place, the Old Style had gained above *a day more* upon the course of the sun than it had at that time: it was therefore enacted, that, instead of cancelling *ten* days, as the Pope had done, *eleven* days should be left out of the month of September. Accordingly, on the 2d day of that month, A.D. 1752, the "*Old Style*" ceased, and the next day, instead of being the 3d, was called the 14th; and by the same Act the beginning of the year was changed from the 25th of March (up to which time, from the 1st of January, the year was indicated thus 174 $\frac{5}{6}$ for 1746—175 $\frac{1}{2}$ for 1752, &c. as if the year 1751 was not finished, or the year 1752 begun) and made to commence, as at present, from the 1st of January.

In conformity to the Gregorian correction the 24 Geo. 2, ch. 23, also enacted, that the years 1800, 1900, 2100, 2200, 2300, &c. should be reckoned as *common* years, and every *four* hundredth year, beginning with the year 2000, should be *Leap-years*, or of 366 days, &c. and in the year 1800 the 29th of February was omitted accordingly. Russia is the only civilized state of Europe that now retains the *Old Style*.

IV. FRENCH, OR REPUBLICAN CALENDAR.

In France it was decreed on the 2nd of January, 1792, soon after the government was changed, that that year should be denominated "*the 4th of Liberty.*" But after the death of Louis XVI. in 1793, it was determined that the year should be called the "*1st of the Republic,*" and this suggested the idea of a *republican* CALENDAR.

M. de la Lande protested against the change; he was obliged, however, to acquiesce, and to prepare a new Calendar. After the example of the Egyptians, he preferred 12 equal months, with 5 *intercalary* days, adapting their denominations to the climate of Paris; viz. 1. "*Vendemiaire,*" or *vintage* month; beginning Sept. 23.—2. "*Brumaire,*" or *foggy*; beginning Oct. 23.—3. "*Frimaire,*" or *sleety*; beginning Nov. 22.—4. "*Nivose,*" or *snowy*; beginning Dec. 23.—5. "*Pluviose,*" or *rainy*; beginning Jan. 21.—6. "*Ventose,*" or *windy*; beginning Feb. 20.—7. "*Germinal,*" or *budding*; beginning March 22.—8. "*Floreal,*" or *flowery*; beginning April 21.—9. "*Prairial,*" or *meadow*; beginning May 21.—10. "*Messidor,*" or *harvest*; beginning June 20.—11. "*Thermidor,*" or *hot*; beginning July 20—and 12. "*Fructidor,*" or *fruit*; beginning Aug. 19, making in all 360 days; the remaining 5 days being the 18, 19, 20, 21, and 22 of Sept. the last day in the French year, were called the *complementary* days.

In this new Calendar, the months consisted of 30 days each, and were divided into three *decades*. The days of each decade were known by the names of *Primidi, Duodi, Tridi, Quartidi, Quintidi, Sextidi, Septidi, Octidi, Nonodi, Decadi*. The day began at midnight, and was distributed into ten parts, and these *decimally* divided and subdivided. To the five supernumerary days in common years, and six in leap-years, was applied the absurd appellation of "*Sans Culottides,*" borrowed from a term of reproach (*Sans Culotte*) originally bestowed on the Republican party, on account of the meanness of their dress, their rank, and fortune; but which that party afterwards attempted to render honourable and popular; and amongst other means, by thus applying it to distinguish the leap-years in the Calendar. The year began on the 22d of September, a season, which, however inconsistent, recommended itself by being the time when royalty was decreed to be abolished. But the most flagrant innovation was the abolition of *Sunday!* the observance of which day was prohibited by a decree of the Convention, which directed every *tenth* day only (or *decade*) to be kept as a holiday! By this presumptuous alteration, the 52 days of

rest from labour, appointed by God himself, were reduced, even with the addition of the 5 *Sans Culottides*, to 41 out of 365 days.

In a short time the government under Robespierre *allowed* the observance of Sunday, *as well* as the *Decade*; and decreed a *fête* to the glory of the Omnipotent; while the decadery day was dedicated to "Nature and the Supreme Being."

However novel the names of the months may appear, the French have no credit for invention on this head, as similar titles were used in Holland and Sweden; it is more to their credit that this "Calendar of Reason" was soon abolished, and the old one restored.

V. THE BRITISH CALENDAR.

THAT Holy-days were observed in the Church from the very first age of Christianity, there can be no doubt, as the earliest writers notice the great Christian feasts, and speak of them as of Apostolical institution. To festivals of this description succeeded others in memory of Martyrs to the faith, the days of whose *death* were considered as their *birth-day*, or entry into the joys of eternity.

In subsequent ages the practice became much abused; and the Calendar was at length crowded with the names of *dead Saints*, whose characters while living could lay little claim to so honourable a distinction. The doctrine and practice of prayers to Saints, with the worship of relics, and images, followed; and so subversive were these superstitious customs of pure devotion, that the Holy Apostles themselves were almost forgotten, till their names were introduced into the Calendar, by a Council held at Oxford, A. D. 1222.—At the happy emancipation of these realms from Popery, the Reformers very properly corrected this evil; and while they retained many names in the Calendar—some as celebrating persons of real sanctity—and others merely for their indicating remarkable days in the business of the law, or on other secular accounts, they disclaimed all obligation to a public observance of any, except those dedicated to the person, and offices of Christ—and the worthies mentioned in the Gospel,—or, as evidently tending to the honour and promotion of Christianity.

Days of the Week.

SUNDAY (*Saxon*, "Sunnan-Dæg;" *Roman*, "Dies Solis.") The idol representing the sun was as a man with a face flaming with fire, and a burning wheel on his breast, emblematic of the sun's beams.

For a particular account of Sunday, the Christian Sabbath, see as *ante* p. 105, (note 2.)

MONDAY. (*Saxon*, "Monan-Dæg") was dedicated by the Romans, as well as the Saxons, to the moon, and called "Dies Lunæ"—*feria secunda*—(the second Holy-day.) In the northern, and many of the eastern languages, the moon is considered as of the masculine gender, and the sun as of the feminine, and the wife of Tuisco; while the Romans considered the sun as the husband of the moon. The Saxon idol was represented as a woman in a man's coat, with a hood and two long ears, and picked shoes; holding a moon before her breast.

TUESDAY. (*Saxon*, "Tues-Dæg;" *Roman*, "Dies Martis," *feria tertia*) was so named from Tuisco, the most ancient god of the Germans, so called from *Tuv*, the Saxon word for Mars, and from whom the Germans and Dutch have derived the terms *Tuytsh* and *Tuytshland*, and *Duytsh* and *Duytshland*. The figure of the Saxon idol bears a greater resemblance to Mercury than Mars.

WEDNESDAY. (*Saxon*, "Wodens-Dæg," or "Odins-Dæg;" *Roman*, "Dies Mercurii," *feria quarta*) was named from Woden, or Odin the God of War of the Northern Nations, and from whom the Anglo-Saxons of the Heptarchy affected to derive their descent. Dr. Henry supposes it to have been originally a name of the one true God; but afterwards applied to the great warrior who lead the immense armies from the East that conquered, and peopled the northern parts of Europe.

THURSDAY. (*Saxon*, "Thures-Dæg," or the *Thunderer's-day*; *Roman*, "Dies Jovis," *feria quinta*; whence the French *Jeu-di* and English *Jove's day*) was dedicated to the worship of *Thor*, a Saxon, and Teutonic idol, worshipped as the bravest of the sons of Odin. He bore the figure of a monarch, or warrior with a crown of gold, and 12 golden stars surrounding it; but in Lapland the idol was formed of the stump of a tree with a man's head carved; with pieces of flint and steel stuck in it; and a hammer, and bow and arrow, placed near it, to enable the god to strike a light, and drive off evil spirits!

FRIDAY. (*Saxon*, "Frigas-Dæg," *Roman*, "Dies Veneris," *feria sexta*) was dedicated by the Romans to the Goddess *Venus*; but by the Saxons to *Friga*, as the Queen of the Gods, or according to others, to *Freya*, an attendant upon Friga, and considered as "the Goddess of Love." The idol was represented as of both sexes, with a drawn sword in one hand, and a bow in the other; signifying to the martial females of that day, that in times of danger, women as well as men should be ready to fight. *Odin* and *Friga* were the chief Pagan divinities of the North.

SATURDAY. (*Saxon*, "Seater-Dæg," *Roman*, "Dies Saturni," *feria*

septima.) This idol was represented holding a wheel, the emblem of time, in his left hand, and in his right a pail of water with flowers and fruits; and from these accompaniments it is probable that *Seater* and *Saturn* were the same divinity.

OF THE MONTHS.

It is observable that in almost every language, the term denoting this portion of time is derivable from the **MOON**; as indeed the apparent course of this body would naturally define it. (See *Ecclus.* xliii. 8.) Of all chronical terms, this, and that of *year* have the greatest variety. Astronomers distinguish months into *solar*, or the 12th part of the solar year, containing 30 days, 10 hours, 29 min. 5 sec.—and *Lunar*, either *synodical*, or when again in conjunction with the sun, 29 days, 12^h, 44', 3", 11"^m—*periodical*, when again at the same point, 27 days, 7^h, 43', 8", or *illuminative*, from time to time of the same appearance. For an account of each month, see post, "The Calendar."

OF YEARS.

THE word *Year* is derivable in the Hebrew, the Greek, and the Latin, from words indicating *motion in a "circle;"* and the Egyptians represented *Time* itself, as well as the *Year*, by a serpent bent round, and biting its tail. If the term may be applied to other planets as well as the Earth, then Saturn's year is as long as thirty of ours—Jupiter as twelve—and Mars as two. (For an account of the solar and lunar years as now ascertained, see *ante*, p. 111.) The ancients had discovered that there was a slow motion in the visible universe, which would carry the whole through a complete revolution in about 25,900 years; and this they called the *Platonic*, or "*Great Year*." Modern astronomers have ascertained that the pole, the two solstices—the equinoxes—and all other points of the ecliptic, have a *retrograde* motion, from east to west, by which the equinoctial points are carried back about 50 seconds every year; this is called "the precession of the equinoxes," as it makes the fixed stars appear to go forward; and this motion would cause a complete revolution in a little less than 26,000 years, or according to Cassini 24,800 years; when the seasons, having changed their appearance throughout the whole 12 months, would return to the same again.

THE CALENDAR.

REMARKABLE DAYS.

JANUARY, xxxi. *Days.*

Days.

THIS month was so named by the Romans from JANUS, one of their divinities, whom they formed with two faces, looking opposite ways; one, aged, regarding time past; the other young, and looking forward to time coming. *Janus* was feigned to be the door-keeper of Heaven, and hence probably his name was given to this, the first of months, and commencement of the year, as opening a door (which the Romans called *Janua*) to a new course of events. The month in Teutonic is *Jenner*, the name of our illustrious countryman. The Saxons called it "*Wolf Monat*," or *Wolf Month*.

- 1 NEW YEAR'S DAY. The first of January (*the Calends*) was kept as a festival by the Heathens, who sacrificed on that day to *Janus*, the divinity of the month. By the Christians it was observed as a *fast*; until A. D. 487, when it was called the "octave of Christmas." The custom of giving "*New Year's gifts*" existed with the Romans, who made presents of dried figs, honey, dates, &c. The Saxons carried about the *Wassail* bowl, a term originating in the health drank by Rowena to Vortigern, "*Wæs hæþ*," or "*health to you*." The New Year's gifts became, under the term "*Tokens*," a vehicle for bribery, and in A. D. 1290, the judges, many of whom had been sent to the Tower and fined for bribery and injustice, were forbidden to accept of them. From this custom arose the giving money to buy *gloves*, and *pins*, at a time when both these articles were highly estimated; the former for their great price; and the latter for their superior utility, and convenience to the wooden skewers before in use. Hence the terms "*Glove-money*" and "*Pin money*."

- 1 CIRCUMCISION of our LORD. See *post*, Collect, &c. for that day.
- 6 EPIPHANY, or THE MANIFESTATION OF CHRIST TO THE GENTILES. See *post*, Collect, &c. for the day.
- 6 TWELFTH DAY. The origin of the practice of drawing for *King and Queen*, &c. over the Twelfth Cake, on this day, is involved in

Days.

obscurity, like that of many other customs of apparently greater moment. Some trace it to a play of the Roman children who drew beans at the end of the *Saturnalia* for the same purpose; and this classical origin seems countenanced by the amusement having prevailed in our Universities, where the decision was made by beans found in the cake.

Others imagine in it a faint resemblance of the offerings made to the new born Saviour, by the Magi, or Wise Men of the East, of gold, frankincense, and myrrh; and their opinion seems countenanced by the ceremony performed in this country, as, *on this day*, the Monarch, either personally, or by his Chamberlain, makes a similar offering. The old Calendars notice that on the Vigil of this day "Kings were elected by beans," and the day was called "*the festival of Kings.*" In the time of King Ælfrid the *twelve days* after the nativity of Our Saviour were declared to be *festivals*. The festivities of Twelfth Day are still kept up at Rome, in France, &c. and in Spain the day is called "the feast of Kings."

PLOUGH MONDAY, (improperly *Plow*) is the *first Monday after Epiphany*, or Twelfth Day; and was probably so called by our ancestors from their resuming the plough and their usual work, after the festivities of Christmas. The ancient mode of celebrating this day, was by dragging a plough from door to door, while (a part of the custom never neglected) the drawers, &c. solicited *plough money*. In the northern parts of England, where old customs are longer kept up than in the southern, they have a pageant of grotesque figures, both male and female, with the "*fool plough*," dancers, and music, part of which, and probably not the least acceptable to the performers, is the jingling of the money collected, in a box. In the less civilized parts of Germany young women are yoked to the plough, and at the end of the exhibition, dragged into a pool of water.

- 7 PRINCESS CHARLOTTE OF WALES *born*.—Her Royal Highness Charlotte Augusta, daughter, and only child of His Royal Highness George, Prince Regent, and Caroline Amelia Elizabeth, daughter of the late Duke of Brunswick, was born at Carlton House, the Palace of the Prince Regent, on Thursday, the 7th of January, 1796, between 9 and 10 o'clock in the morning. In pursuance of the powers vested by the laws of England in the reigning monarch, her Royal Highness was placed by his Majesty under the tutorage of the Bishop of Salisbury, whose accomplishments and amiable manners rendered him peculiarly fitted for this important office, and have always given him

Days.

an influence with his illustrious pupil greatly honourable to both parties. Her Royal Highness is the heiress *presumptive* (yielding only to male issue) to the crown of the British dominions.

8 LUCIAN, *Priest and Martyr*, a native of Samosata in Syria and Presbyter of Antioch, celebrated for his knowledge in polite literature, and his intimate acquaintance with the Hebrew. He published an edition of the Septuagint, and New Testament, which Jerome does not commend, but they were much esteemed at Constantinople, and Antioch. Lucian has been suspected of *Arianism*, but Athanasius defended him. During the persecution of the Christians in the reign of Maximin, he was commanded by the Emperor himself, to renounce Christianity; which he not only refused to do, but entered into a most animated explanation, and defence of it, for which he was hurried to prison, and put to death A. D. 312, probably by torture, but this is not certainly known. This name, with those of several canonized persons, which had been expunged from the books of Edward VI. was restored to the Calendar, by the second Reformers, under Queen Elizabeth, but they were prohibited from being kept holy.

13 HILARY (*Hilarius*) *Bishop and Martyr*, Bishop of Poitiers, flourished about A. D. 355. He was descended from an illustrious Pagan family, and after his conversion to Christianity wrote twelve books on the Trinity, a Treatise on Synods, and Commentaries on several books of the Scriptures. He was an active opposer of the Arians, for which he was banished by the Emperor Constantius A. D. 5 6; and after travelling in different parts, and under many sufferings, he died about A. D. 367, at the advanced age of 80 years, near 60 of which he had laboured for the establishment of the orthodox faith. He is said to have been the first who composed hymns to be sung in Churches; and from his name, as standing at this period of the year, the first law, and University term takes its appellation.

18 QUEEN CHARLOTTE'S *birth day kept*. The real day of her Majesty's birth, *viz.* the 19th of May (*which see*) being so near that of the King, it was thought that the commercial interests of the metropolis, if not of the country at large, would be benefitted by celebrating them on more distant days; therefore one is kept in January, and the other in June.

18 PRISCA, *Virgin and Martyr*. A Roman lady converted at an early age to Christianity, and tortured, and beheaded, A. D. 275, for refusing to abjure it.

20 FABIAN, *Bishop and Martyr*, was the 19th Bishop of Rome, an

Days.

exemplary and indefatigable promoter of Christianity, and suffered martyrdom under the Decian persecution, A. D. 250.

21 AGNES, *Virgin and Martyr*, was a young Roman lady of a noble family who suffered martyrdom under the most cruel torments, at the early age of 13. On account of her youth, and innocence, her memory is celebrated by the Church of Rome with peculiar solemnity. The lamb (*Agnus*) has been appropriated as her emblem; and on St. Agnes' day two lambs are presented at her altar, of whose fleeces a fine white cloth is made, and consecrated by the Pope, for the palls of newly appointed Archbishops.

22 VINCENT, *Martyr*, a Spanish Deacon, who having an impediment in his speech, was incapable of the office of preaching, but by indefatigable exertion, and his own exemplary conduct, gained over many converts to Christianity. He suffered for this the most cruel tortures, A. D. 303, which however he for a time survived.

25 Conversion of ST. PAUL. See *post*, Collect, &c. of the day.

27 DUKE OF SUSSEX *born*. H. R. H. Augustus Frederick, Duke of Sussex, their Majesties *sixth* son, and *ninth* child, was born on the 27th January, 1773, at 5 o'clock in the morning.

30 KING CHARLES I. *Martyr*. The magnanimity of this unfortunate monarch was evinced in his demeanor, when seized by the connivance of the Scotch, who sold the possession of his person to Cromwell, and the army, for L.400,000. Cornet Joyce, selected for this service from the brutality of his manners, found the King at chess, and informed him of his commission. "Go on with your game, sir," said the King to the gentleman with whom he was playing;—and an hour afterwards, when the game had terminated in his favour,—“Now, sir, “I attend you,”—was the only intimation he gave of his submission to the hand of violence.

The King's deportment at his trial, which began on Saturday the 20th of January, 164⁸/₉, was very majestic and steady; and though his tongue, in general, hesitated, at this time it was free, and he himself not at all discomposed: and yet, as he confessed to Bishop Juxon, an extraordinary circumstance tended to affect him; for whilst he was leaning in the court upon his staff, which had a head of gold, the head suddenly broke off: he took it up, seemingly unconcerned; but told the Bishop, it really made a great impression on him; “and, to “this hour,” (says he) “I know not possibly how it should come.”

The indignities which this unhappy monarch suffered would have surpassed credibility, had not the recent example of a neighbouring

Days.

kingdom afforded abundant proof to what a height popular fury may be excited. "You had better," said the commander of the guard to him, after his condemnation, "have humbled yourself to those appointed to try you." "Not to them, but to God alone am I accountable," was the dignified and pious answer. "Then to God," replied the wretch, "we shall soon send you for that purpose." As he descended the stairs the soldiers scoffed at him; casting the smoke of their tobacco (a thing very disagreeable to him) in his face, and throwing their pipes in his way. One more insolent than the rest, spitting in his face, his Majesty, according to his usual heroic patience, took no more notice of so barbarous an indignity, than to wipe it off with his handkerchief. Hearing the rabble of soldiers, as he passed, crying out "Justice! Justice!" he said, "Poor souls! for a piece of money they would do so for their commanders." All these trials, (unusual to princes) he bore with such a calm and even temper, that he let fall nothing unbecoming his former majesty and magnanimity.

The street before Whitehall was the place chosen for execution, which took place three days only after the close of the trial. When the King ascended the scaffold, he addressed himself to those near him, and said, he forgave all his enemies, even the chief instruments of his death; but he exhorted them, and the whole nation, to return to the ways of peace, by paying obedience to their lawful sovereign, his son and successor. He told them they mistook the nature of government; for people are free under a government not by being sharers in it, but by the due administration of the laws of it.

As the close drew near Bishop Juxon said to him, "There is, sir, but one stage more, which, though turbulent and troublesome, is very short; it will carry you a great way; it will carry you from earth to heaven; and there you shall find, to your great joy, the prize to which you hasten—a crown of glory."—"I go," answered the king, "from a corruptible to an incorruptible crown." He could not but notice some preparations his murderers had made, in order, should he not willingly have submitted, to have drawn him down to the block by violence. At this he smiled; as if contented that they should thus shew the barbarity of their natures, and he the equanimity of his. After having put his hair under his night cap by the direction of the executioner, and given his order of St. George to the Bishop, saying, "Remember!" he said to the executioner, "When I put out my hands thus——" then ejaculating a few words within himself, as he stood with his hands and eyes elevated to heaven, he stooped down, and laid his neck on the block. The executioner was about to

Days.

adjust his hair, when the King, thinking he had been going to strike, said calmly, "Stay for the sign!" then stretching forth his hands, as the signal he had appointed—one stroke severed his head from his body—and was echoed by an universal groan.

A man in a mask, supposed by some to have been Joyce himself, performed the office of executioner; and another, in a like disguise, held up to the mournful spectators, the head streaming with blood, and cried aloud, "*This is the head of a traitor!*"

The King was only 49 years of age.—His body was buried on the 9th of February in St. George's Chapel, Windsor, in a vault near the coffins of Henry the Eighth and Jane Seymour his third wife; a fact long doubted, but now fully proved by the recent discovery of the body.

An outrageous and brutish insult was for some time annually offered on the anniversary of this act, by a society called the "Calve's Head Club;" instituted, it is said, in opposition to Bishop Juxon, and other divines of the Church of England, who met privately, and performed a service on the day, not very different from that in the present Liturgy.

It is said, to the honour of the French Republican executioner, Sanson, that *he* refused, at the risk of his own life, to be "the murderer of his king."

FEBRUARY, xxviii. *Days,*

and in Bissextile or Leap-year (see *ante*, p. 109) xxix *Days.*

FROM *Februa*, a name of *Juno*, as the Goddess of Purification; or from a feast so called, dedicated to the *manes* of the deceased (*à februis expiatoriis*.) The Saxons called it "*Sprout-kele*," (*Colewort*) the earliest vegetable that appeared.

- 2 THE PURIFICATION of the *Virgin Mary*. (See Collect, &c. for the day.) Vulgarly called CANDLEMAS DAY. This festival was celebrated by the ancient Churches, with a profusion of *lights*, in allusion to the appellation given by Simeon to our Lord, Luke ii. 32, "A Light to lighten the Gentiles, and the Glory of thy people Israel."—The Romans, in offering sacrifices to *Mars*, and his mother *Februa*, made processions with *lighted torches*, the remains of which custom existing at Rome, in the time of Pope Sergius, he converted it into an office of the Christian Church, and the lights were offered in honour of the Holy Virgin. The practice was forbidden by Archbishop Cranmer A. D. 1548, through an order of the Privy Council

Days.

but it is said still to be observed in some Churches in this country; of course without any superstitious idea connected with it.

- 3 **BLASIUS, Bishop and Martyr.** A Bishop of Armenia, patron of a Military Order of "St. Blaise and the Virgin," and a zealous defender of the Christians during the persecution of Dioclesian; for this he suffered martyrdom, being tortured it is said with "*Combes of Yren.*" From this circumstance it was probably that he was considered as the patron of wool combers, who still in many parts of England retain a veneration for Bishop Blaize.

- 5 **AGATHA, Virgin and Martyr.** An honourable and beautiful Sicilian virgin, who refusing to yield herself to the lust of the governor of the province, was cruelly tortured by him, under the sanction of her being a Christian, and refusing to sacrifice to the Pagan divinities. Her martyrdom took place about A. D. 251.

SHROVE TUESDAY. See *Quinquagesima*, or *Shrove Sunday*.

The abstaining from secular business in order to confess (*shrive*) and prepare for the great festival of Easter too naturally led to the occupying of idle time in carousing, and sporting. Hence the custom of eating eggs and collops (of bacon) on the day preceding this, called "*Collop Monday*," and more generally *pancakes* on this day. Hence too *cock fighting* and *cock throwing*, the remnant of the savage amusements that disgraced our ancestors. The latter custom has been said to have originated in the national hatred to our *Gallic* neighbours, the word "*Gallus*" meaning both a *cock*, and a *Frenchman*; but to the credit of Christianity, individual cruelty, both to the two-legged and four-legged animal, has ceased to disgrace us; though the national spirit was never more general or intense.

ASH WEDNESDAY. See Collect, &c. of the day.

An absurd custom prevailed formerly in the Royal household during Lent. An officer called the "*King's Cock-crower*," *crowed* the hour of the night. On the Ash Wednesday, after the accession of the House of Hanover to the throne, the Prince of Wales, afterwards George II. was so astonished by the sudden appearance of this midnight alarmist while he was at supper, and which he at first considered as an insult, that the custom was no longer retained.

- 14 **VALENTINE, Bishop and Martyr.** An ancient Bishop, or, according to others, Presbyter of the Church, who suffered Martyrdom at Rome about A. D. 270. The custom of choosing Valentines on this day, is no doubt of very long standing, though the origin of it is uncer-

Days.

tain. Some suppose it had its rise, like most other ancient customs, in Paganism, as, amongst other ceremonies, on the celebration of the Roman *Lupercalia* the names of young women were put into a box, and drawn out by the young men. In the Papal dominions *Patron Saints* are chosen on this day; a custom, which in countries freed from Popish slavery, might not unnaturally terminate in a more innocent superstition.

EMBER WEEK. See PRAYERS AND THANKSGIVINGS.

24 SAINT MATTHIAS, *Apostle*. See Collect, &c. for the day.

24 DUKE OF CAMBRIDGE *born*. H. R. H. Adolphus Frederick, Duke of Cambridge, their Majesties *seventh* son, and *tenth* child, was born February 24, 1774, at 5 o'clock in the afternoon.

MARCH xxxi. *Days.*

ORIGINALLY the *first* month with the Romans (see *ante*, p. 108) was so named by Romulus, from the God *Mars* his supposed father. This month was particularly under the protection of Minerva, and held to be unhappy for marriages. It is said that the sacred fire on the altar of Vesta was renewed on the first day of this month from the rays of the sun reflected by a mirror.—The Saxons called it “*Lenci-monat*,” spring month. “*Length moneth*,” from the days now becoming longer than the nights; and “*Rhede moneth*,” *rough month*; and from the second of these terms is the word *Lent*, now applied to *fasting*, because it generally took place at this season.

Till a late period most of the nations in Europe began their year with this month, (see *ante*, p. 112) while the French, who reckoned from Easter, had a *March before Easter*, and a *March after Easter*.

1 DAVID, *Archbishop*; descended from the Royal family of the Britons, was son of Xantus, Prince of Wales, and uncle to the renowned King Arthur. He was educated in the celebrated monastery of Bangor; and after being ordained priest, became a most able, and energetic preacher of the Gospel; supporting his doctrine with an exemplary purity of life. He was made Archbishop of Carleon, on the resignation of Dubritius, his predecessor; and removed the see to Menevia, from him ever since called *St. David's*, and an Archbishopal See till A. D. 1100, when it was reduced to a Bishopric.—David, during the course of his ministry, combated the rising heresy of *Pelagianism* with such energy and success, as to root it out of his diocese.—He built a Chapel at Glastonbury, and founded no less

Days.

than twelve Monasteries; the rules of which were very rigorous; and having filled the See 65 years, he died about A. D. 544, at the very great age of 146 years, and was buried at St. Andrew's his metropolitan Church.

The Welsh, claiming to be pure descendants of the Britons, regard David as their tutelar Saint; and wear a *leek* on his day, in commemoration of a victory obtained by the Britons over the Saxons, chiefly from their recognising each other, by this badge, while the Saxons dealt their blows on friends, as well as foes.

- 2 CHAD, *Bishop of Lichfield*, exemplary in his episcopal function, devoting himself to the common labours of the Clergy, visiting the whole of his diocese on foot, and particularly preaching the Gospel to the poor.—He was fifth Bishop of the Mercians, and first fixed the See at Lichfield, which city arose into great celebrity from the immense crowds of devotees who visited his shrine.—He died in the great pestilence, A. D. 673. A verse is preserved of him, by Fuller.

Wulfad prad Chad, that Ghostly Leach

The Faythe of Chryste him for to teach.

MIDLENT SUNDAY, the fourth Sunday in Lent, or *middle* Sunday between the first day of Lent and Easter Sunday—termed MOTHERING *Sunday* from the custom, in Roman Catholic countries, of visiting the MOTHER Church on that day, and making offerings to her. In many parts of England the custom still prevails; only the *natural* mother is substituted for the ecclesiastical.

- 7 PERPETUA, *Martyr*. A noble lady of Carthage who suffered martyrdom for the Christian faith, about A. D. 205, in the 22d year of her age; being exposed to the fury of a wild bull before she was killed by the executioner.
- 12 GREGORY, *Bishop*; surnamed “the Great;” descended from a noble family; was born about the year 544; and was remarkable at a very early age, for his learning, and piety. He was consecrated Bishop of Rome about the year 590. Previous to this he had projected the conversion of the English nation, from having had his attention directed to what he considered their wretched state, by the following circumstance. Walking one day through the market where slaves were exposed for sale, and observing some beautiful youth, he inquired what countrymen they were; and being answered, “Angli,” (*English*,) he exclaimed “rather Angeli,” (*Angels*,) being also informed they were from a province called Deiri, he said, “we must “save them De irâ Dei,” (*from the wrath of God*)—then asking the

Days.

name of their monarch, and hearing that it was Alle—"Alleluiah," said he, "the praises of God must no longer be unheard in that country."—After his elevation to the Papal chair, he deputed St. Augustine, with 40 other missionaries, to carry his wishes into effect, which in a short time they happily accomplished. It is on this account that his memory is celebrated in our Calendar. Gregory vigorously opposed the title of "*Universal Bishop*," assumed by the Bishops of Constantinople, calling it blasphemous, antichristian, and diabolical; though his successors have been of a different opinion. Instead of this arrogant title, he humbly styled himself, "*Servus Servorum Dei*"—*Servant of the Servants of God*. He was the author of many valuable works, the chief of which, is his Sacramentary; containing many of the ancient prayers of the Church; and he greatly reformed the Psalmody.

After having filled the Pontifical chair 14 years, with great virtue, and credit, and during which period the Church is said to have experienced its most flourishing state, his temper and talents seeming happily adapted to the times in which he lived, he died A. D. 604, sincerely lamented and regretted by all the religious men of his age.

- 17 **PATRICK**, *tutelar Saint of Ireland*, was born A. D. 371, in Bonaven Taberniæ (probably Kirk Patrick) in Scotland, though some say he was a Cambrian. At the age of 16 he was carried into Ireland, and sold as a slave; but escaping to the Continent, he studied there between 30 and 40 years, under Martin, Bishop of Tours, and German, Bishop of Arles. Having taken priests orders, Pope Celestine changed his name to Patricius, or Patrick, and sent him to convert the Irish. He landed at Wicklow, and then passed over to Dublin, and Ulster, where he founded a Church. In endeavouring to explain the Christian doctrine, to the kings, and states, assembled at East Meath, he was opposed by Neill, son of the chief monarch; but notwithstanding this, his efforts were crowned with success; for he converted several; and amongst others, the kings of Dublin and Munster, the seven sons of the king of Connaught; and, before his death, almost all the island. He successfully opposed the heresies of Pelagius, and Arius:—established the Church of St. Andrew at Menevia, afterwards St. David's—and settled the bishopric of the Isle of Man; and after revisiting Ireland, and living there 13 years, he returned to Rome, to give an account of his mission, which had been fulfilled without a single individual having been put to death for his religious opinions. He founded the Archbishopric of Armagh, A. D. 472—and monaste-

Days.

ries at Domnach-Padraig, or Patrick's Church ; and Sabhal-Padraig—and established a great number of Churches and Schools.

A new Order of Knighthood was instituted by his present Majesty, under the title of "*The Illustrious Order of St. Patrick.*" The wearing of the shamrock is by some, thus accounted for;—St. Patrick, desirous of explaining the mystery of the Trinity to his converts, by some visible image, had recourse to the shamrock, or trefoil, which therefore became the national badge ; but others say it was thus used long before his time.

- 18 EDWARD, *King of the West Saxons, Martyr*, son of Edgar, succeeded to the throne, A. D. 975, at 12 years of age, but he did not live to enjoy it more than two or three years ; for being on a visit to his step-mother Elfrida, at Corfe Castle in Dorsetshire, he was treacherously stabbed in the back, by her command, while drinking a cup of wine ; in order that her son Etheldred, his half brother, might occupy the throne in his place. After this flagrant violation of hospitality, no man would drink in society without requiring the protection of his neighbour ; and hence arose the yet familiar expression of *pledging*, "I pledge you"—"I will watch over your safety while you drink." The origin of this practice is however by some authors referred to the Danes, who, after subduing England, were in the habit of getting rid of the native English, by stabbing them whilst drinking ; hence the same custom. Pope Innocent the Fourth first appointed this day to be kept as a festival, A. D. 1245.

- 21 BENEDICT, *Abbot*, surnamed "the Great," was born in the dukedom of Spoleto, in Italy, of an honourable family. Disgusted with the licentiousness of the Roman youth, he retired to a mountain, when only 15 years of age, and lived 3 years in a cave ; Romanus, a monk, supplying him with provisions. Benedict endeavoured to raise the monks of the West, to equal power with those of the East ; and therefore established, and liberally endowed twelve monasteries. Taking possession of the temple of Apollo, he laid the foundation of the famous monastery of Monte Cassino, A. D. 529 ; and instituted the order of his name ; which rapidly increasing in the number of its members soon extended over Europe. He died A. D. 542. His "*Regula Monachorum*" is said to have been the best work of the kind ever produced.

The Benedictine Order, founded on the purest principles, had, in the ninth century, nearly absorbed all others. From that period it began to decline ; for the excellent rules of the founder being perverted by

Days.

avarice, and ambition; the clergy considered themselves called on to unite with the crown, and nobility, in order to humble these haughty monks; who threatened to become more formidable than even the Jesuits have been.

MAUNDY THURSDAY is the Thursday before Easter. The word "Maundy" is derived from the Latin, "*Dies Mandati*"—*the day of the command*—this being the day on which our Saviour humbled himself to wash the feet of his disciples, and commanded them to follow his example, as recorded in the second lesson of the day,—John, xiii.—The practice was long retained in Roman Catholic countries, and in monasteries; when liberal donations were made of clothing, money, and refreshment after the severity of the fast. The custom of relieving a certain number of poor people every year on this day, did not commence in England till the reign of Edward the Third, A. D. 1363, and the practice is still kept up. A royal donation is annually distributed at Whitehall Chapel—consisting of woollen and linen cloth—salt fish—beef—with ale and wine to drink his Majesty's health—and to close the ceremony, a one pound note is given to each; with as many silver pennies as agree with the king's age. At Rome, Maunday Thursday is celebrated with great pomp. The Pope and the Cardinals proceed to the altar of the Capella Paolina, which is illuminated with more than 4000 wax tapers, bearing the Sacrament, which they leave there—then follows the benediction—after which, the feet of some pilgrims are washed by the Pope—and they are served by him at dinner. At Moscow, also, the Archbishop washes the feet of 12 Monks, representing the Apostles, after the manner of our Saviour.

- 25 ANNUNCIATION of the blessed Virgin Mary. See *post*, Collect, &c. of the day. This festival was first commemorated in the seventh century. The appellation, "Lady-day," *our Ladies day*, now conveys more the idea of a quarterly division of the year, than of any religious ceremonies.

APRIL xxx. Days.

Was so called by the Romans from APRILIS, of "Aperio" *I open*; as the earth, in this month, opens itself for the production of fruits and vegetables. Some think the word is from *Αφροδιτη* (*Aphrodite*), one of the names of Venus. The Saxons termed it "*Oster-monet*;" either from their Goddess "*Goster*," or from the Teutonic "*Ost*," *East*; on account of the prevalency of east winds in this month.

Days.

3 RICHARD, *Bishop*, surnamed *De Wicke*, from a village in Worcestershire, where he was born. He received his education at the Universities of Oxford, and Paris; after which he employed his time in studying the canon law at Bononia. On his return to England, he was promoted by the Pope, to the See of Chichester, notwithstanding the opposition of Henry the Third. He was much revered for his great learning, but still more for his integrity. He died A. D. 1253; and about seven or eight years after his death, was canonized by Pope Urban IV.

4 AMBROSE, *Bishop*, was born of noble parents at Arles in France. After his father's death he travelled to Rome, where he studied the Laws, and was constituted governor of Milan, and the neighbouring cities. On the death of Auxentius soon after, he was unanimously elected Bishop of Milan. He discharged all the duties of his station, for more than twenty years with great piety and zeal—and had the honour of converting the celebrated St. Augustine; at whose baptism he is said, jointly with him, to have composed, and chaunted the beautiful hymn, used in our Church, called "*Te Deum*." He devoted all his riches to charitable, and pious uses; and at his death, which took place, A. D. 396, in the 57th year of his age, settled his estate upon the Church. Ambrose had the courage to reproach the Emperor Theodosius, in so forcible a manner, with the commission of some murders of which he had been guilty, at the same time shutting the gates of the Church against him, that, confounded and repentant, he decreed that no execution should ever again take place till four weeks after sentence had been pronounced. The gates, thus closed against the emperor, are said to be still preserved in the great Church of Milan.

19 ALPHEGE, *Archbishop*, was an Englishman of good family; but less distinguished by birth, than by his early piety, and holy life.—He retired to a cell near Bath; which he was induced to leave, on being appointed the head of the Abbey of that place. In the year 984, he was made Bishop of Winchester; and in 1006 Archbishop of Canterbury. About six years after this, the Danes, alleging that a portion of the tribute due to them was kept back, made this a pretext for entering Canterbury, when they put about 8,000 of the unfortunate inhabitants to death, and took Alphege prisoner.—At the expiration of seven months they offered him his liberty, on his paying 3,000 marks of gold; but he refused to charge his tenants with any such burden; and said, "The only riches I have to offer, are those of

Days.

“wisdom, which consists in the knowledge, and worship of the true “God.”—On this, they first beat him with the backs of their battle axes, and then stoned him almost to death; and finally put an end to his life, and his sufferings, by cleaving his skull.—This event happened on the spot where the Parish Church of Greenwich now stands, in which there is an inscription, to the effect, that it was dedicated “to the glory of God, and the memory of St. Alphege.”—After his death he was canonized, and the 19th of April was fixed as his festival.

GOOD FRIDAY. See Collect, &c. for the day.

This appellation seems peculiar to the Church of England; the Saxons called it **LONG FRIDAY**, from the length of the Ceremonies formerly used on that day. Its ancient, and more common name, is **HOLY FRIDAY**, or Friday of the **HOLY WEEK**.—Offices called “*Tenebræ*” (*darkness*) are sung in the Church of Rome, on this day, and the day before, and after. At the conclusion of the service, the lights are extinguished, and a solemn silence follows, which is broken by a noise made to resemble the rending of the veil of the Temple. On the night of Good Friday, the hundred lamps that are burning at St. Peter’s at Rome, over the tomb of the Apostle, are extinguished, and an exhibition follows of a stupendous cross of light, the sublime idea of Michael Angelo, which, shedding its lustre through the Church, and on the heads of the penitents, and the spectators, makes an animated and important spectacle. The “*Cross-buns*,” eaten on this day, and having the figure of the Cross impressed upon them, have their origin, probably, in a consecrated bread used by the Greeks in their sacrifices; called *Bῆς*, or *Bῆν*, (*boun*) referred to by the prophet Jeremiah, vii. 18 and xliv. 19—whence the modern name “*bun*.”

EASTER EVEN. See Collect, &c. for the occasion.

The Eve of Easter Sunday, was observed by the early Christians, with peculiar devotion, and mortifications, which continued till midnight, or even till the Sunday morning.

EASTER SUNDAY. See the service for the day, and Index, “**EASTER**.”

EASTER MONDAY and TUESDAY. See Collects, &c. for these days. Every day in this week was formerly kept as a religious festival,—the Courts of Justice were shut, and public shows and amusements prohibited. Many curious ceremonies are still practised in the northern counties.—See *Time’s Telescope* for 1814.

Days.

LOW SUNDAY, *the Sunday next after Easter*; which see.—So called because ceremonies of a *lower* degree were then used, than those performed on the *great*, or *higher* festival of Easter. It is also called QUASI MODO, from the words of an ancient hymn, "*festi quasi modo geniti*," used on that day.—It is likewise known by the name of DOMINICA IN ALBIS, or POST ALBAS, the Sunday of using, or putting off the *chrisoms*, or white robes, in which those who were baptized, were clothed, and which they wore till this day; when they were laid up in the Church, as a testimony against them on their violating their baptismal vows.

The word "*Chrysom*" arises from the Chrism ($\chi\rho\iota\sigma\mu$, *I anoint*) or oil, with which the baptised were anointed, and was the piece of linen laid over the child's head during the ceremony. Whence children, who died within the month, or without baptism, in which case it was sometimes used as a shroud, were, in the bills of mortality, frequently called "*Chrysoms*," the word having thus, in some degree, changed its signification. The ceremony connected with this, was retained in the Church of England for some time after the Reformation.

- 23 SAINT GEORGE—*of Cappadocia*.—The history of this character, who has been termed "the Patron Saint of England," is involved in much obscurity; and even his existence is doubted. Mr. Gibbon identifies him with an Arian bishop, in the reign of Constantius, and Julian, who expiated, by martyrdom, a life of error and cruelty. But others assert him to have been an officer of rank in the army of Dioclesian; and who, professing Christianity, was tortured with great inhumanity, and beheaded A. D. 290. The cause of his being considered the Patron Saint of England is said to be his having miraculously appeared at the head of an innumerable army, clothed in white, with a Red Cross for their banner, and putting the Saracens to flight, at the famous siege of Antioch.

The Order of the Garter, the most noble Order of Knighthood in Europe, which bears the name, and ensign of St. George, was instituted by King Edward III. A. D. 1344, and consists of twenty-five Knights, or Companions, (exclusive of the sovereign and his sons,) who are generally princes, or peers, with the monarch of England as their chief. The Bishop of Winchester is Prelate of this Order—the Bishop of Salisbury, Chancellor—and the Dean of Windsor, Register. It is more ancient, than even the French Order of St. Michael, or that of the Golden Fleece; and has to boast in its list 9 emperors—29 foreign kings, and numerous other sovereign princes.

Days.

There are various other Orders of St. George in different countries of Europe, the earliest of which is said to have been instituted by Constantine the Great, A. D. 312, and the last was by Catherine of Russia, so lately as A. D. 1769. They have all the figure of St. George, killing a dragon, as their badge, emblematical, probably, for there is no other reasonable account, of their Saint overcoming the great Dragon mentioned in the Apocalypse. The story of the garter, dropped by the Countess of Salisbury, is considered as fabulous. And Rastel, in his Chronicle, says, that this ornament originated in the time of Richard, Cœur de Lion; who at the siege of Acre, having twenty-six knights that firmly adhered to him, directed them to wear a blue leather garter, from whence they were called the “Knights of the Blue Thong.”—The blue riband worn over the shoulder originated in the Duchess of Portsmouth so putting it on her son, the Duke of Richmond; and it was decreed by the sovereign, Charles II., to be worn so ever after. The war cry of “*England, and St. George,*” was first used by Edward III. at the seige of Calais, A. D. 1349.

25 ST. MARK, *Evangelist, and Martyr*. See Collect, &c. of the day. In the year 737, the Order of Knights of St. Mark was instituted at Venice; the reigning Doge being Grand Master.

25 PRINCESS MARY *born*.—H. R. H. the Princess Mary, their Majesties *fourth* daughter, and *eleventh* child, was born April 25, 1776, at seven in the morning—and christened on Sunday Evening the 19th of May following.

MAY, xxxi. Days.

So called from MAIA, the mother of Mercury, to whom sacrifices were offered on the first day of this month.—Or out of compliment to the nobles of Rome, who were entitled “*Majores,*” as the following month is supposed to have been called “*Junius,*” in honour of the Roman youth, (*in honorem Juniorum*) who served in the war. The Saxons termed it “*tri-milki,*” because at that time their cattle yielded milk three times a day—and also “*Wunni-monat,*” or *the month of mirth*. The Romans placed it under the protection of Apollo; and celebrated in it the festival of their *bona Dea*.

1 MAY DAY. The festive ceremonies of this day, are probably of a very early origin, for the Romans had their FLORALIA, or games in honour of *Flora*, the goddess of flowers and fruits.—In the reign of

Days.

Constantine the Great, the Roman *Floralia* took the title of *Maiuma*, and the licentious customs before practised were restrained; and subsequently the festival itself was prohibited. Most European nations retain traces of such a ceremony; and the May Lady, and other characters, usually ornamented with flowers, still present a feature of the goddess Flora. A well known picture of Hogarth's, — *The Enraged Musician*, — has the dancing milk-maid as the principal character of that day: at present the chief actors in the metropolis are chimney-sweepers, who, taking leave of their occupation at this season, avail themselves of the liberality generally bestowed. We read that Henry VIII. "*rode a Maying*" with his queen, and attendants, from Greenwich to Shooters Hill; and at the former place Queen Elizabeth used to keep "*May games*." The May-pole, decked with garlands of flowers, was a conspicuous feature on these occasions; and it is within a century, that one, a hundred feet high, standing on the spot which the New Church now occupies in the Strand, and celebrated by Pope, — "Where the tall May-pole once o'erlook'd the Strand," was taken down. Evelyn in his "*Silva*," declaims against the custom, which then was very general, as "destructive of fine straight trees."

1 ST. PHILIP and ST. JAMES, *Apostles*. See Collect, &c. of the day.

3 INVENTION OF THE CROSS. This day is celebrated by the Romish Church in commemoration of the finding ("*invenio*" to find) of the Cross on which our Lord was crucified. The event is thus recorded. Helena, the mother of Constantine the Great, being, as it is said, warned in a dream to search for this Cross, at Jerusalem, immediately went there, and after many days employed in digging for it, at last had the happiness of meeting with what she so eagerly sought; but accompanied by two others, supposed to be those on which the malefactors were also crucified. Being now under an uncertainty as to the one on which our Lord suffered, she had recourse to an expedient, which, (the legends say,) satisfactorily resolved all doubt. She commanded a dead corpse to be laid in succession on the three crosses: the application, as to two of them, was of no avail, but on the body coming in contact with the third, it was instantly restored to life. On the discovery of this important relic, every devout Christian was eager to procure a piece of it, and probably a hundred such crosses would not have afforded the quantity of wood with which, before much time had elapsed, superstitious credulity had been supplied.

Days.

6 ST. JOHN THE EVANGELIST A. P. L. (*ante Portam Latinam.*)

See Collect, &c. of the day.

St. John has this addition from his miraculous preservation from death by martyrdom, before the gate of Rome, "*Porta Latina*," in the persecution of the Christians during the reign of Domitian. He was accused of atheism, and of endeavouring to subvert the Roman religion; and on this charge he was cast into a cauldron of burning oil; and, according to the legends of those days, came forth unhurt. After this, he was banished to the isle of Patmos; where he was condemned to work in the mines with criminals; and in which place he is said to have written the book of the Revelations. The emperor Nerva recalled St. John from banishment, when he retired to Ephesus, in which city he died during the reign of Trajan, aged 90. His festival is not retained in our Church on this day, but on the 27th of December.

7 DUCHESS OF YORK *born.* H. R. H. Frederica, Charlotta, Ulrica, Catherina, Duchess of York, eldest daughter of Frederick William III. king of Prussia, was born May 7, 1767, and was married to H. R. H. the Duke of York, at Berlin, September 29, 1791, and in England, on the 23d of November following.

17 PRINCESS OF WALES *born.* H. R. H. Caroline, Amelia, Elizabeth, second daughter of the Duke of Brunswick Woelfenbittel, by Augusta, daughter of Frederick Lewis, late Prince of Wales, and a sister of George III., was born May 17, 1768; arrived in England, April 5, 1795; and was married on the 8th of the same month, to H. R. H. the Prince of Wales.

19 QUEEN CHARLOTTE *born.* Her Majesty, Sophia Charlotte, or Caroline, youngest daughter of Charles Lewis Frederick, Duke of Mecklenburgh Strelitz, was born May 19, 1744; arrived at St. James's Palace on the 8th of September, 1761; and was married to his present Majesty, on the same evening.

See *ante* January 18; and for her Majesty's family, *post* June 4th.

19 DUNSTAN, *Archbishop*, was born at Glastonbury, A. D. 924, of a noble family, and related to king Athelstan. In addition to the scholastic knowledge of the age, he was renowned for his skill in painting, music, sculpture, and refining of metals; which acquirements, being so rare in the times in which he flourished, procured him the appellation of a conjuror while living, and of a Saint after his death. He resided some time at the court of Athelstan; but imbibing a great

Days.

aversion for the life of a courtier, he withdrew to Glastonbury, and built himself a small cell, in which he passed his time in prayer, and mortification, in making crosses and copying books, till the accession of Edmund, in whose reign, and that of his successors, he was made Abbot of Glastonbury,—Bishop of Worcester,—Bishop of London, and finally Archbishop of Canterbury. He was a great opposer of the marriage of the secular clergy, and frequently exhibited more zeal, than prudence. Many miracles of the most absurd nature are ascribed to him by the superstition of the age. He died, A.D. 988, in the 64th year of his age.

- 22 PRINCESS ELIZABETH *born*. H. R. H. the Princess Elizabeth, their Majesties *third* daughter, and *seventh* child, was born May 22, 1770, between 8 and 9 o'clock in the morning, and christened the 17th of June following.

WHIT SUNDAY. See Collect, &c. of the day. This day is celebrated with great pomp by the Romish Church; the particulars of which may be seen in Eustace's Tour in Italy, quoted in *Time's Telescope* for 1815, p. 165.

WHIT MONDAY and TUESDAY. See post Collect, &c. for these days. Formerly the first three days of the week were observed here; but the third was discontinued at the time of the Reformation.

On Whit Tuesday in every third year, the MONTEM at Eton is celebrated. A procession is made to a small *mount* on the south side of the Bath road, to collect money for *salt*, (an expression, the meaning of which is sought in vain) from all persons travelling on that day, and from which the place has derived the name of "*Salt hill*." The scholars who collect this money are called "*Salt-bearers*;" and the sum collected, which has sometimes exceeded 800*l.*, is given to the senior scholar,—called the Captain of the School,—to support him at the University. Mr. Lysons conceives, that this ceremony may be referred to that of the "*Boy Bishop*," (see *post* St. Nicholas, December 6th). Till lately, the *Montem* was celebrated every two years, and on the first, or second Tuesday in February; and the procession and the ceremonies had a more military appearance; the banners bore the College arms, with the motto, "*Pro More et Monte*;" and the regiment wore, and exhibited, their swords. On the exhibition being made *triennial*, many of the absurdities were retrenched.

Of the various ceremonies celebrated at this season of the year, with the *Whitsunales*, but few are retained. One of these might be

Days.

laughed at for its absurdity, did it not too much border on impiety. A person holding a stick over the head of another, a third strikes it, and gives the object of the sport a smart blow, thus representing (*risum teneatis*) the descent of the Holy Ghost upon the Apostles !

TRINITY SUNDAY. See Collect, &c. for the day.

CORPUS CHRISTI,—“ *the Body of Christ.*” A feast celebrated in the Romish Church, on the Thursday after Trinity Sunday, and part of one of their greatest festivals, called the “ *Fête Dieu*,” continuing from Trinity Sunday to the Sunday following ; a long description of which may be found in Miss Plumtree’s “ *Residence in France.*” The peculiar festival of *Corpus Christi* is said to have been instituted A. D. 1264, by Pope Urban IV., in honour of a miracle,—to which additional celebrity has been given by a picture of Raphael,—of the consecrated wafer dropping blood, when a sceptic presumed to doubt the “ *real presence*” in the Sacrament ! At Dublin the different fraternities of tradesmen formerly joined in a pageant on this day, in which they severally represented, with a mixture of humour and absurdity, the most prominent Scripture characters. See Brady’s *Clavis Calendaria*.

- 26 AUGUSTINE or AUSTIN, *Archbishop*, (see another of this name *post.* August 28,) was sent by Gregory the Great to Britain to convert the Saxons (see *ante*, March 12). He landed with forty companions, in the Isle of Thanet, in Kent, A. D. 596, and announced the object of his mission to Ethelbert, the king of Kent.—The king ordered his subjects to furnish him and his followers with every thing that was necessary, while he took into consideration the motive of his journey. Ethelbert was not unacquainted with the Christian religion ; his queen, Bertha, daughter to Charibert king of Paris, being herself a Christian. After some days, he had a conference with Augustine in the open air, *fearing the effect of magic* ; and though he did not at that time think it prudent to give a decided opinion himself, he suffered the missionaries to preach to his subjects, and allowed them to live in Canterbury, the capital of his kingdom, of which Augustine was afterwards acknowledged the first Archbishop, and from which time it became the metropolitical See. At length the king himself was made a convert to their doctrine, and gave them permission to build churches throughout the kingdom. Augustine died about the year 604, but the precise year is uncertain.

- 27 VENERABLE BEDE, *priest*, was born near Weremouth, in Durham,

Days.

A. D. 673, and surpassed most of the scholars of his time in the knowledge of the Greek and Latin languages. He was ordained Deacon when only 19 years of age; and his merit as an author is still acknowledged, though tinged a little, as he was, with the superstition of the times. His Ecclesiastical History is considered the best of his productions, and was published both in Latin and Saxon, and has been reprinted at Cambridge even so late as A. D. 1722. His literary acquirements have been the subject of high eulogiums from many learned men; particularly Mabillon, William of Malmesbury, Camden, Leland, &c. Through his learning and piety, and not for the monkish reason generally given, he acquired the name of "*Venerable*." He so closely pursued his studies, that he is said never to have quitted his cell; though he had the most flattering offers of preferment made to him. He did not, however, recommend a monastic life, as Augustine did, but urged an increase of bishops and secular clergy, to preach the Gospel throughout the kingdom: and his principles were so sound, that they were acted upon in general by the Reformers. Bede died, A. D. 735, and was buried at Yarrow; but his bones were afterwards removed to Durham.

- 29 KING CHARLES II., *Nativity and Restoration*. This day is directed by Statute 12 Chas. II., to be for ever kept as a holiday; and a solemn service is appointed for the same. It has been the custom to celebrate it with oak boughs; in commemoration of the king's escape, by concealment in an oak, after the battle of Worcester. The tree, thus celebrated, was situated at Boscobel, in Shropshire; and in its branches, or the hollow of it, he and Major Carless had actually secreted themselves, while Cromwell's soldiers were in sight, searching for him. After the Restoration, this tree became an object of pilgrimage to the loyal; tobacco-stoppers, handles of knives, and other articles were made of its wood; and new plants were raised from its acorns; some of which, Charles himself planted in St. James's Park, and took great pleasure in attending, and watering. During the last century, the venerable remains of the original tree were enclosed within a brick wall, with an appropriate inscription; but they have now disappeared, and the place is occupied by a sapling, taken from it.

The king's own description of his escape into France is very interesting. "We went," says he, "towards Shoreham, four miles off
"a place called Brighthelmstone, taking the master of the ship with
"us, on horseback, behind one of our company, and came to the
"vessel side, which was not above sixty ton. But it being low water,
"and the vessel lying dry, I, and My Lord Wilmot, got up with a

Days.

“ladder into her, and went and lay down in the little cabin, till the
 “tide came to fetch us off. But I was no sooner got into the ship,
 “and lain down upon the bed, but the master came in to me, fell
 “down upon his knees, and kissed my hand, telling me, that he knew
 “me very well, and would venture life, and all that he had in the
 “world to set me down safe in France. So about seven o’clock in
 “the morning, it being high-water, we went out of the port; but the
 “master being bound for Pool, laden with sea-coal, because he would
 “not have it seen from Shoreham that he did not go his intended
 “voyage, stood all the day, with a very easy sail, towards the Isle of
 “Wight (only My Lord Wilmot and myself, of my company, on
 “board). And as we were sailing, the master came to me, and de-
 “sired me that I would persuade his men to use their endeavours with
 “me to get him to set us on shore in France, the better to cover him
 “from any suspicion thereof. Upon which I went to the men, which
 “were four, and a boy, and told them, truly, that we were two mer-
 “chants that had some misfortunes, and were a little in debt; that
 “we had some money owing us at Rouen, in France, and were afraid
 “of being arrested in England; that if they would persuade the
 “master (the wind being very fair), to give us a trip over to Dieppe,
 “or one of those ports near Rouen, they would oblige us very much;
 “and with that I gave them twenty shillings to drink. Upon which,
 “they undertook to second me, if I would propose it to the master.
 “So I went to the master, and told him our condition; and that if
 “he would give us a trip over to France, we would give him some
 “consideration for it. Upon which he counterfeited difficulty, saying,
 “that it would hinder his voyage: but his men, as they had promised
 “me, joining their persuasions to our’s, at last he yielded to set us
 “over. So about five o’clock in the afternoon, as we were in sight
 “of the Isle of Wight, we stood directly over to the coast of France,
 “the wind being then full north; and the next morning, a little before
 “day, we saw the coast.”—“The vessel that brought us over had no
 “sooner landed me, and I given her master a pass, for fear of meeting
 “with any of our Jersey frigates, but the wind turned so happily for
 “her, as to carry her directly for Pool, without its being known that
 “she had ever been upon the coast of France.”

On the 8th of May, 1660, Charles the Second was proclaimed in London and Westminster; and afterwards throughout his dominions: he himself landed at Dover, on the 25th, and made his entry into London on the 29th of the same month, his birthday.

The remarkable coincidence between the deaths of the preceding

Days.

English monarch, and the late French king, and the restoration of their respective successors, constitutes a curious feature in the history of the two countries.

JUNE, xxx. Days.

THIS name is derived by some, from *Junius Brutus*, the author of Roman liberty, who was made Consul in this month. By others from *Juventa*, the wife of Hercules; or, *A Junioribus*; (see ante May) and by Ovid, from *Juno*, whom he makes to say, "*Junius a nostro nomine nomen habet.*" The Saxons called it "*Weyd Monat*:" as the beasts did then *weyd*, or feed in the meadows. In Teutonic, it is "*Brack Monat*," because then the lands are *broken*, or ploughed up.

1 NICOMEDE MARTYR. Very little is known concerning this Saint, but that he was a scholar of St. Peter; and was beat to death with clubs, in the reign of Domitian, for burying Felicula, a Christian martyr; by which action he was himself discovered to be a Christian.

4 KING GEORGE III. *born*. His present Majesty was the eldest son of Frederick Lewis, late Prince of Wales, the eldest son of George II., and who died in the lifetime of his father.

The ancient, and illustrious House of Brunswick, traces its origin to a very remote period, through the houses of Este,—of Guelph,—of Billung,—and of Witekind the Great. The House of Este had its rise in the Actii, a noble Roman family, in the time of Tarquinius Priscus, 613 years before Christ: which leaving Rome, settled at Este in Italy.—The Guelphs are derived from the Scythians, who, driven by the Goths from the mouth of the Danube, first settled on the borders of Germany, and erected the kingdom of the Franks.—Billung, a noble Saxon, was created Duke of Saxony on the Elbe, A. D. 960, in reward of signal services done by him.—Witekind the Great was the last elected king of the Saxons, when that people were almost annihilated by Charlemagne.—The families, and immense possessions of these noble houses, became united, in the 12th century, in Henry, surnamed the Lion: and Ernest Augustus, Elector of Hanover, having married Sophia, the granddaughter of James I., their son, George Lewis, succeeded to the Crown of England, A. D. 1714, on the failure of issue of Queen Anne; of whose 13 children not one attained to maturity.—The family name of *Guelph* is derived from Guelph the First, son of Isembart, by a sister-in-law of the emperor Charlemagne.

Before the union of the crowns, the word BRITAIN, only meant England and Wales. Alfred was styled "*Governor of the Christians*

Days.

"of Great Britain."—Edgar, "*Monarch of Britain*;" and Henry II. "*King of Britain*." But when James I. ascended the throne, he took the title of "*King of Great Britain*," intending to comprehend in it both the monarchies of England, and Scotland. The title of "*King of Ireland*," was first granted by the Pope to Henry II.; but not regularly used till the time of Henry VIII. On the union with Ireland, commencing January 1, 1801, the following title was fixed: "George the Third, by the Grace of God of the United Kingdom of Great Britain and Ireland King, Defender of the Faith, and of the United Church of England and Ireland on earth the supreme head."

At this time, the title of "*King of France*," and "the Lilies," assumed by Edward III., A. D. 1340, were dropped; and the royal arms were re-marshalled. Previous to the reign of Edgar, A. D. 959, the Saxon monarchs retained their own family bearings; but from his time, till William the Conqueror, they bore the "Cross Florette," with four or five martlets. William the Conqueror bore two leopards, his family arms as Duke of Normandy; to which Henry II. added the Lion of Aquitaine, in right of his mother; and the two leopards, and one lion, being nearly alike in the shield, in form and colour, were soon converted into three lions. To these, Edward III. added the fleur de lis, or lilies; and James I. quartered the arms of France and England, with those of Scotland and Ireland. The royal arms as now quartered are, first and fourth, England; second and third, Scotland and Ireland; on a shield in the centre, the arms of Brunswick, Lunenburg, and Saxony, with the addition of Charlemagne's crown, which the Elector of Hanover bears as Arch-Treasurer of the Holy Roman Empire: the whole is included within the garter, with the motto of the Order; and another motto underneath, "*Dieu et mon Droit*," *God and my right*; which latter was first assumed by Richard I. Queen Elizabeth, and Queen Anne, used, in lieu of this, "*Semper eadem*," *always the same*; and King William III., "*Je maintiendrai*," *I will maintain*. The royal supporters are, a lion for England, and an unicorn for Scotland; which latter James I. retained, being one of his family supporters.

Before the time of Henry VIII. the kings of England were termed "*Your Grace*," or, "*My Liege*;" Henry VI., "*Excellent Grace*," Edward IV. "*Most high, and mighty Prince*;" and Henry VII. "*Highness*:" which latter expression, and also that of "*Grace*," were adopted by Henry VIII., who, however, assumed the title of "*Majesty*," in lieu of all others, after Francis I. had so addressed

Days.

him, at their interview, A.D. 1520; a title before assumed by the Emperor Charles V. James I. added the epithets "*Sacred*," or "*most excellent*." The title of "*Defender of the Faith*" appertained to the royal style long before it was given to Henry VIII. by Pope Leo X., accompanied by a Cardinal's cap, (from which circumstance, that monarch is generally drawn with a cap, instead of a crown,) and confirmed to him by Pope Clement VII. on his writing his book against Luther. Richard II. had long before declared, "We are, and "will be, *Defenders of the Catholic Faith*."—On the Pope afterwards attempting to withdraw this title, the English Parliament formally renounced his supremacy, and declared the king to be "supreme head of the Church on earth, as well as of the State."

His present Majesty was born 4 June (May 24, O. S.) 1738; and baptized June 21, by the names of "George, William, Frederic,"—the first of which alone has been retained in public acts.—On April 20, 1751, he was created "Prince of Wales:" his father,—Frederic Lewis, Prince of Wales—having died on the 20th of March preceding; and on the death of George II.—his grandfather—Oct. 25, 1760, his Majesty was proclaimed, on the following day, with the usual solemnities. His Majesty was married September 8, 1761, (see *ante* May 19, the Queen's birth-day;) and the King and Queen were crowned, at Westminster, on the 22d of the same month by Dr. Secker, Archbishop of Canterbury, who had also married them. Their Majesties have had issue fifteen children; viz. 9 sons, of whom 7 are living—and 6 daughters, of whom 5 are living.

1. George Augustus Frederic; Prince of Wales; born Aug. 12, 1762.
2. Frederic; Duke of York; - - Aug. 16, 1763.
3. William Henry; Duke of Clarence; - Aug. 21, 1765.
5. Edward; Duke of Kent; - - Nov. 2, 1767.
8. Ernest Augustus; Duke of Cumberland; - June 5, 1771.
9. Augustus Frederic; Duke of Sussex; - Jan. 27, 1773.
10. Adolphus Frederic; Duke of Cambridge; - Feb. 24, 1774.
13. Octavius; born Feb. 23, 1779; and died May 3, 1783.
14. Alfred; born Sept. 22, 1780; and died Aug. 20, 1782.

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4. Charlotte Augusta Matilda; Q. of Wirtemberg; born Sept. 29, 1766.
 6. Augusta Sophia; - - - Nov. 8, 1768.
 7. Elizabeth; - - - May 22, 1770.
 11. Mary; - - - April 25, 1776.
 12. Sophia; - - - Nov. 3, 1777.
 15. Amelia; born Aug. 8, 1783; died Nov. 2, 1810.

Days.

5) **BONIFACE, Bishop, and Martyr**, is said to have been born in Devonshire, and educated in a Benedictine monastery at Exeter. He preached the Gospel in Friesland, and throughout Germany; and was consecrated Bishop by Pope Gregory II. who changed his original name of Winifred, into Boniface. He afterwards became Archbishop of Mentz, and was honoured with the title of "Apostle of the Germans."—Boniface was a friend and admirer of Bede, and ranked very high in his profession. He was at length murdered near Utrecht while in the very act of preaching, or confirming some Christian converts, about the middle of the eighth century; and his body was interred in his own Church at Fulda. According to some, Boniface was of *royal* extraction; while according to others, he was only the son of a *wheel wright*; and so little ashamed of this was he, that he bore *wheels* in his arms in remembrance of it.

5 **DUKE OF CUMBERLAND born.** H. R. H. Ernest Augustus, their Majesties *fifth* son, and *eighth* child, was born June 5, 1771, at six o'clock in the morning—was christened July 1 following, and created Duke of Cumberland April 23, 1799. His Royal Highness was married at Berlin, August 27, 1814, to the Princess Dowager of Salms, Duchess of Mecklenburg Strelitz.

11 **ST. BARNABAS, Apostle and Martyr.** See Collect, &c. for the day. St. Barnabas, though called an Apostle, as was also St. Paul, was not, any more than the latter, of the number of the *twelve*.

17 **ST. ALBAN**, a native of Verulam, the scene of his subsequent martyrdom, now St. Albans, in Hertfordshire—went to Rome in his youth and served in the Roman army.—On his return to England he was converted to Christianity by Amphibalus, a monk of Caerleon, and lived in the profession of it till the time of the persecution, when he was cited before the Roman governor for having afforded an asylum to his preceptor; and on his avowing not only the fact, but that he himself was a Christian, he was immediately beheaded.—The executioner, and many of the spectators, are said to have been so moved by his conduct, as to have also embraced Christianity;—and the former, not only to have refused to perform his office, but voluntarily to have suffered death with his victim, at the hands of a Roman soldier.—Amphibalus himself soon after suffered the like fate. A Church, and afterwards a Monastery, were erected to the memory of the Saint; and when the present edifice was repaired, A. D. 1257, a plate of lead was found with an inscription to the memory of this first British martyr.

A hymn was formerly sung on the day of his festival, beginning,

“ Ave, protomartyr Anglorum,
 “ Miles, regis Angelorum,
 “ O Albane, flos Martyrorum !”

20 TRANSLATION OF EDWARD, *King of the West Saxons*.—Edward, as before mentioned (March 18, p. 127) was cruelly murdered by Elfrida, his stepmother, and was interred at Wareham, in Sussex, without the customary rites. His body was in a few years removed by Duke Alferus with great solemnity, and magnificence, to Salisbury—or, according to some accounts, to Shrewsbury, or Shaftsbury. Hence this second festival was ordained to his memory.

24 ST. JOHN THE BAPTIST, (*the Nativity of*). See Collect, &c. of the day ; and *post*, August 29.

21 LONGEST DAY. This day, though so called, is not, in fact, *perceptibly* longer than any day between the 18th and 26th, the variation within that period, not being a single minute. The length of the longest day, at Greenwich, is 16^h 34' 5"—allowing 9' and 16" for refraction. Before the alteration of the style, the festival of St. Barnabas was called the longest day ; whence the proverb “ *Barnaby bright : —the longest day and the shortest night.*”—A happy allusion was once made to this, by the witty Chancellor, Sir Thomas Moore. A gentleman having wronged a poor widow of a sum of money, was decreed, by Sir Thomas, to repay it, with costs.—The gentleman much hurt, said, “ I hope your lordship will at least grant me a *long day* to “ pay it in.”—“ Certainly,” replied the Judge—“ Monday next, is “ St. Barnabas’ day, the *longest* in the whole year—pay it *then*, or I “ will commit you to the Fleet.”

24 MIDSUMMER DAY. For an entertaining account of superstitious ceremonies, performed by country people on the eve, or vigil of this day, see the “ *Clavis Calendaria*,” and “ *Time’s Telescope*,” 1814.

29 ST. PETER, *Apostle*. See Collect, &c. of the day.

It is remarkable that the Popes of Rome, who boast to be the successors of St. Peter, have never, in their change, or assumption, of names, taken that of their supposed predecessor. The first who changed his name, on being raised to the Holy See, was Peter di Bocca Porca, A. D. 844, who renouncing his Christian name took that of Sergius the Second, accounting himself unworthy to bear the name of the Apostle.

JULY, xxxi. *Days.*

FROM *Julius*, the surname of C. Cæsar; which name was given it by Marc Antony, in lieu of "*Quintilis*," the name it first bore amongst the Romans, as the *fifth* month in the year from March, (see *ante*, p. 110.) It was called by the Saxons "*Hey-monat*" or *hay month*.

- 2 VISITATION OF THE VIRGIN MARY. This festival is kept, by the Roman Catholics, in commemoration of the visit paid by the Virgin Mary to the mother of John the Baptist, in Judea. It was first instituted by Urban VI. but was not universally observed, till confirmed by a decree of Pope Boniface IX. and the Council of Basil, A. D. 1441.

- 3 DOG DAYS *begin*. The Canicular, or Dog days were calculated from the Heliacal rising, or emerging from the lustre of the sun, of Sirius; the brightest star, in the constellation "*Canis Major*," the *Great Dog*. If this computation were now followed, they would not commence till near the end of August, and terminate the end of September; instead of beginning, as they now do, on the 3rd of July, and ending on the 11th of August—the time, during which the sun remains in conjunction with Sirius. The ancients observing many disorders to arise at the same time as they observed this conjunction to take place, sacrificed a brown dog to Sirius, to appease its wrath. The Egyptians also observing that the overflowing of the Nile coincided with the appearance of a particular star, which they called "*Sihor*," the *Nile*, (by the Greeks Σελγιος; and the Romans *Sirius*,) they typified it as a man with a dog's head, barking or giving warning; and therefore also called it *Thaaut*, *Thautis*, or *Sothis*. Sirius is supposed, by some, to be the nearest to the earth of all the fixed stars; yet a cannon ball, flying with the common velocity of near 500 miles in an hour, would not pass from thence to the earth, in less than 300,000 years!

- 4 TRANSLATION OF MARTIN, *Bishop*. Martin was first a soldier, but afterwards Bishop of Tours. This day was instituted in honour of his being removed by Bishop Perpetuus, one of his successors, from the tomb where he was first interred, to one more magnificent. The French had formerly that regard for his memory, as to carry his helmet, as an ensign, and a charm to ensure them victory.—The festival of St. Martin is held on the 11th of November, which see.

Days.

7

THOMAS A BECKET—son of Gilbert à Becket, a British merchant, and Sheriff of London, was born at that place, A. D. 1119; and prosecuted his studies at Oxford, in France, and in Italy. He was a clerk in the Sheriff's office, when he attracted the notice of Theobald, Archbishop of Canterbury. Through him he obtained two livings in Kent, and a Prebend in London, and Lincoln; and, on the accession of Henry II. to the throne, the Chancellorship of England, which first introduced him to the knowledge and favour of the king, who on the death of his patron, A. D. 1162, placed Becket in his situation. No sooner did the politic prelate find himself seated in the archiepiscopal see of Canterbury, than he suddenly changed the mode of his life, from extravagance, and luxurious gaiety, which he had affected while mounting in the favour of the monarch, into an extreme austerity; and such a conduct followed as soon lost him the king's affections, and forced him to quit the kingdom.—Becket, on this, resigned his Archbishopric into the hands of the Pope, and received it again, to hold as of him; and afterwards ventured to excommunicate several officers of the crown; and even threatened the king himself. Henry, alarmed, came to a reconciliation; and when the Archbishop, who maintained his loftiness of manner till the king yielded to all his demands, prepared to throw himself at his feet, he not only prevented him, but held his stirrup while he remounted. Becket's return was like a triumphal entry; and his conduct was still so overbearing that the king at length exclaimed, "Shall this fellow, who came to court on a lame horse, with all his estate in a wallet behind him, trample upon his king, the royal family, and the whole kingdom!—Will none of the lazy cowardly knights whom I maintain, deliver me from this turbulent priest." This was not uttered in vain;—four of his barons determined to reduce the Archbishop to submission, or make him pay the forfeit of his life.—Accordingly, repairing to Canterbury, and getting admission into his apartment, they demanded that he should absolve the Bishops whom he had excommunicated, and make satisfaction to the king; intimating, that his life was in danger if he refused. This being ineffectual, they desired his servants to take care that he did not flee.—"Flee," said the prelate, "I will never flee from any man living!" and on his friends hurrying him into the church, and being about to close the doors, he exclaimed, "Begone, ye cowards! I charge you on your obedience not to shut the door! —What! make a castle of a church!"—On the barons approaching him, after having armed themselves, and exclaiming, "Where is the traitor! where is the Archbishop!"—Becket boldly called out,

Days.

"Here I am; an Archbishop, but no traitor!"—They then rushed upon him, and endeavoured to drag him out of the church, but he clung fast to a pillar, and enraging them, during a violent struggle that took place, by using opprobrious language, they at length destroyed him with the most savage fury, while he had got on his knees, with his hands joined in a posture of prayer. This took place in the year 1170.

The respect paid to his memory, and the odium cast on the king, were extravagant beyond all bounds.—In about two years after his death, he was canonized by the Pope, and the king himself made a pilgrimage to his tomb; where he did penance barefooted, submitting himself to be scourged by the Monks, and kneeling, a whole day and night, on the bare stones, without refreshment.—His virtues, and the miracles performed by his relics, were the subjects of endless panegyric: and even fifty years after his body was buried, it was taken up, in the presence of Henry III. and his court, and deposited in a magnificent shrine prepared for it. This was enriched by presents from all parts of Christendom; pilgrimages were performed to it,—and it is said that above 100,000 pilgrims visited it in one year. Indeed to such an extent was the devotion to the departed Saint carried, to the neglect of other altars, that at one time, the annual offerings made at his tomb, amounted to £832..12..3; while those made at the altar of the Virgin were £63..5..6; and at the altar of the Deity himself, only £3..2..6. In another year the difference was still more preposterous; to the Saint was offered £954..6..3—to the Virgin £4..1..8—to the Deity—*nothing!*

Our pious, and judicious Reformers very properly omitted this festival in the Calendar; and it has a place here only because still mentioned in the Almanack; and as affording a curious specimen of the barbarous manners, and superstition of the age.

- 15 SWITHIN, *Bishop, translated*, was made Bishop of Winchester, by Ethelwolf, A. D. 852, who at his suggestion exempted the clergy from all imposts, and established their right to tithes. He has been called "the weeping Saint," from the superstition, that if it rain on this day it will continue to do so, more or less, for 40 days after. The idea is said to have originated in its raining on the day on which it was intended to remove his remains, from the place where they were first interred, and for 40 succeeding days; which induced a belief that this removal was impious, and therefore it was not persisted in; but the Monks built a chapel over the original spot, and dedicated it to his memory. In the *Antiquitates Vulgares*, is this remark: "The

Days.

- “ Monks do indeed give some shew of reason why rain should happen
 “ about the time of St. Swithin; for about the time of his feast there
 “ are two rainy constellations, *Præcepe* and *Asellus*, which arise
 “ *cosmically*, and generally produce rain.” St. Swithin died A.D. 868,
 and was canonized on account of his humility in desiring to be buried
 in the churchyard, instead of the more honourable place allotted for
 the bishops: but not improbably the zeal he had shewn for the
 interests of the clergy had some part in this honour.
- 20 MARGARET, *Virgin and Martyr*, was born at Antioch, and suf-
 fered martyrdom A.D. 278, for refusing to marry Olibius, President
 of the East. She was first tortured and then beheaded. The Papists
 consider her, as the Romans do *Lucina*.
- 22 ST. MARY MAGDALEN, so called from Magdala, a town in Galilee,
 and from whom the several institutions, in different countries, for the
 reception and reformation of incontinent, and penitent females, have
 been named. The first Prayer Book of Edward VI. contained a
 service for the day, in which, perhaps rather incongruously, the Epistle
 was selected from Proverbs xxxi. 10—31—containing the account of
 the virtuous woman; with the Gospel, Luke vii. 36—50—the account
 of the woman who was a sinner. The Collect was as follows: “ Mer-
 “ ciful Father, give us grace that we never presume to sin through
 “ the example of any creature; but if it shall chance us at any time
 “ to offend thy Divine Majesty, that then we may truly repent and
 “ lament the same, after the example of Mary Magdalen; and by a
 “ lively faith obtain remission of all our sins, through the only merits
 “ of thy Son, our Saviour, Christ,—Amen.”
- Our Reformers entertaining a doubt whether the woman men-
 tioned by St. Luke, was in reality Mary Magdalen, discontinued the
 festival in our Church.
- 25 ST. JAMES, *Apostle*. See Collect, &c. of the day.
 The Spaniards consider St. James as their tutelar Saint.
- 26 ST. ANNE, said to have been the youngest of the three daughters
 of Matthan, a priest, by Mary his wife:—she was married in Galilee
 to Joachim, and by him had Mary, the mother of our blessed Lord.
 The account is taken from a fragment of Hyppolitus, the Martyr,
 preserved by Nicephorus. This festival is celebrated by the Latin
 Church.

AUGUST, xxxi. *Days.*

THE name of this month, like that of July, (which see *ante*,) was changed in the time of the Romans, from the word "*Sextilis*," indicating its order in the year, to the name of the Emperor. Cæsar Augustus made this change, because in this one month, he became consul, celebrated three triumphs, reduced Egypt under his power, and put an end to the civil wars. The Saxons called it "*Arn-monat*," *harvest month*, ("*Arn*," *harvest*.) According to some it should be "*barn monat*," because the *barns* were then filled with corn. In the ancient Belgic, it retains a sound, nearer the original; "*Oogst maend*;" the word *Oogst* also signifying *harvest*.

- 1 LAMMAS DAY, one of the four old quarter days of the year,—Whitsuntide, Lammas, Martinmas, and Candlemas. Various reasons are assigned for the origin of this title. Some suppose it to have been from the custom of presenting a live *lamb* in the Church, on that day. Others derive it from "*Loaf mass*;" the Saxons offering loaves, made of new wheat, the first fruits of their corn. Skinner says it is "*Lamb-mass*," because lambs then cease to be in season. Dr. Barnard makes it "*Lat-mas*," a *summer season*; and Johnson a corruption of *Lattermath*." This term is however perhaps itself a corruption of *latter lammas*—the extended period allowed to tenants in which to pay their rent;—whence the saying, "he will pay at *latter lammas*:"—an inelegant way of expressing the same thing as, "at the Greek calends," (see *ante*, p. 108.) In the Roman calendar the day is called the feast of "*St. Peter ad vincula*," or *in bonds*, commemorating the imprisonment of the Apostle; a name given it by the Empress Eudoxia, who, having been presented by the Pope, with the fetters of St. Peter, determined that the 1st of August, hitherto observed in memory of Augustus Cæsar, a Heathen Prince, should thenceforward rather commemorate the fame of a Christian Apostle.

It has also been denominated THE GULE OF AUGUST; from the circumstance of a Roman Virgin having been cured of a disease in her throat, (*gula*), by kissing the chains of St. Peter. The word Lammas being thus connected with St. Peter, some antiquaries account for the term, by supposing the Apostle to have been the Patron of Lambs, from the charge given to him by our Lord,—Jo. xxi. 15—"Feed my *lambs*."

Days.

6 TRANSFIGURATION.—This festival, designed to commemorate our Saviour's appearance on Mount Tabor, with Moses and Elias,—Mat. xvii—is very ancient in the Greek Church; though it was not universally regarded as a holiday by the Latin Church, till the year 1456; at which time Pope Calixtus decreed its observance. Our Reformers laid it aside; considering it a relict of Roman Catholic superstition.

7 NAME OF JESUS.—This day was formerly considered as the anniversary of the *birth* of our blessed Lord; but is now celebrated in honour of the *Name* of Jesus. The 7th of August was dedicated, before the alteration by our Reformers, to the memory of Afra, a Cretan courtesan, who suffered martyrdom after she had been converted to Christianity.

The letters I. N. R. I., seen on crucifixes, compose the title affixed by Pilate on the cross,—John, xix. 19—22—and mean “*Jesus Nazarenius Rex Judæorum*”;—*Jesus of Nazareth, the King of the Jews*. Other crosses have I. H. C.—“*Jesus Humanitatis Consolator*,”—the *consoler of mankind*; and I. H. S. “*Jesus hominum Salvator*,”—the *Saviour of men*.

10 ST. LAWRENCE, a Spaniard, was one of the seven deacons under Sixtus, Bishop of Rome, and treasurer of that Church. On refusing to deliver up that which was committed to him, though both tempted by the most seducing promises, and threatened by the most cruel torments, he was put to death by torture on a grate of iron, made red hot, A.D. 258. This he bore with such extraordinary fortitude that he is said to have exclaimed to the tyrant Valerian, on his savagely commanding his men to “roast him, boil him, burn him!”—“Tyrant! “this side is done enough; now turn the other!”—Philip the Second of Spain, having gained the battle of St. Quintin on the anniversary of St. Lawrence, in which it had been necessary to batter down a monastery, erected in honour of the Saint, made a vow, to expiate this sacrilege; which he did, by the erection of the Escorial, the largest palace in Europe, and termed by the Spaniards, the eighth wonder of the world. This building is in form of a *gridiron* reversed; with four towers at the angles, representing legs, and a row of out buildings forming the handle. The instrument of martyrdom is also introduced on the doors, windows, altars, and other parts: and in the principal front is a statue of the Saint, with a gilt gridiron in his right hand. The whole edifice cost eight millions sterling, and is furnished with silver lamps, and candlesticks, of immense value. In the veneration for St. Lawrence even Spanish superstition has yielded to

Days.

Spanish pride. "St. Lawrence," says a courtier to the monarch, "did not thus nobly bear his sufferings by the aid of God's grace, but "by the natural valour of a Spaniard!"—

12 PRINCE OF WALES *born*. The title of "*Prince of Wales*" has been given to the eldest son of the monarch of England, from the days of Llewellyn, the last Welsh, or British prince; who refusing to attend the coronation of Edward I., A. D. 1272, was subdued by him, and killed in battle, and his head, crowned with ivy, was placed on the Tower of London. In order to reconcile the Welsh to a new sovereign, Edward sent his queen, Eleanor, to Caernarvon Castle, where she brought forth a son, A. D. 1284: and upon this event, the king assembled the Welsh barons, and proposed to give them, as their prince, one "born amongst themselves, who could not speak a word "of English, and whose life was irreproachable;" and when they joyfully accepted this, the infant was presented to them. On the 24th of March, 1305, he was, by royal charter, created Prince of Wales, and invested with the honours and revenues of the principality.

Before this time, the term "*Ætheling*," *Excellent*, or *Noble*, was the title given by the Saxon monarchs, and first borne by a nephew of Edward the Confessor, thence called Edgar Atheling. The heir of the crown was formerly styled "*Lord Prince*," and after the Conquest, "*Duke of Normandy*." The next titles were, "*Earl of Chester*," and "*Duke of Cornwall*," both granted by charter, by Edward III. to his son, the Black Prince. On the union of England and Scotland, A. D. 1707, the additional titles of "*Duke of Rothesay*, *Earl of Carrick*, *Baron of Renfrew*, and "*Seneschal*, or *Steward of Scotland* (borne by the sons of the kings of Scotland), were made hereditary in the Heir Apparent. The dukedom of Cornwall is hereditary in the first born son, but in no other: and the title of Prince of Wales is bestowed by *creation*, and may be on female, as well as male, issue; for Henry VIII. created his daughter Mary, Princess of Wales, before he had a son. The earldom of Chester is likewise by *creation*, and not by *descent*. The proper style is now "Prince of Wales, and Electoral Prince of Brunswick Lunenburg, Duke of Cornwall and Rothesay, Earl of Chester "and Carrick, Baron of Renfrew, Lord of the Isles, and Great "Steward of Scotland."

The arms are the same as those of the monarch, with the addition of a label of three points. The motto "*Ich dien*," *I serve*, and the

Days.

three ostrich feathers, the crest of the King of Bohemia, who fell in the battle of Cressy, A. D. 1346, were then assumed by Edward the Black Prince. The latter, which he took from the head of the vanquished monarch, probably with reference to an old custom of bestowing a feather on a victorious warrior, to wear in his cap; whence the saying, "this will be a feather in his cap."

His Royal Highness, George, Augustus, Frederick, the Prince Regent, their Majesties *first* child, was born on the 12th of August, 1762, at half past 7 o'clock in the morning. On the 17th, letters patent were ordered for creating him Prince of Wales, and Earl of Chester; and on the following day he was christened. He took his seat in the House of Peers, November 11, 1783; and at the Privy Council the 21st of the same month. On the 8th of April, 1795, he married the Princess Caroline of Brunswick (see *ante*, May 17), by whom he has issue one daughter, Charlotte Augusta, the Presumptive Heiress to the Crown, (see *ante*, January 7.)

His Royal Highness, on the continued indisposition of his Majesty, was appointed REGENT, February 6, 1811, but did not assume full powers till April in the ensuing year; and his reign has been characterised by circumstances, and a succession of events, brilliant, and glorious to the country, beyond all parallel! A magnanimous, uniform, and unwearied resistance to the power that threatened universal ruin, has at length, by the blessing of Heaven, accomplished its object, and the wishes of Europe.—The menaces of invasion have been hurled back, and realised, on the boasting foe.—The British military character has rivalled an hitherto unrivalled naval fame.—And the splendid course has been terminated, and the noble disinterested contest been rewarded, by the grand, and decisive victory of Waterloo: the capture of Paris, and the re-seating of Louis XVIII., a second time, on the throne of his ancestors:—the surrender of Bonaparte himself, to the long-defamed British nation! now acknowledged to be "the most disinterested, the most generous, and the most constant, of all his enemies;" (his own words addressed by letter to the Prince Regent): and lastly, the conveyance of this extraordinary character, in a British ship of war, a *prisoner*, and an *exile*, to a small rock in the bosom of the Atlantic Ocean, far, and probably for ever, removed, from the wide scenes of his vast and insatiable ambition!

How truly have "the vanity of human wishes," and the instability of human greatness, been exemplified in the life of this man, who appeared for a time, like a prodigious meteor, that swept along the earth, and carried death and destruction in its train! now shorn of its beams,

Days.

and sunk to rise no more ! The character and fate of Charles XII. of Sweden, as poetically described by Johnson, are so appropriate, that it is hoped the introduction of the lines in this place will be excused. The few necessary alterations are marked by inverted commas.

On what foundation stands the warrior's pride ?
 How just his hopes, " Napoleon may" decide ;
 A frame of adamant, a soul of fire,
 No dangers fright him, and no labours tire ;
 O'er love, o'er fear, extends his wide domain ;
 Unconquer'd lord of pleasure and of pain !
 No joys to him pacific sceptres yield,
 War sounds the trump, he rushes to the field ;
 Behold surrounding Kings their pow'rs combine,
 And one capitulate, and one resign.
 Peace courts his hand, but spreads her charms in vain ;—
 THINK NOTHING GAINED, he cries, TILL NOUGHT REMAIN !
 ON MOSCOW'S WALLS TILL " THE TRI-COLOURS FLY,"
 AND ALL BE MINE BENEATH " HEAVEN'S CANOPY !" —
 —The march begins in military state,
 And nations on his eye suspended wait.
 Stern famine " lurks beneath the gilded fanes,"
 And winter " hovers o'er th' extended plains."
 —" Nor threatened want, nor cold, retard his course,"
 Hide, blushing glory, hide " the sad reverse !"
 The vanquish'd hero leaves his broken bands ;
 " The thick-heap'd corpses batten distant lands.—
 " Thenceforward struggling 'gainst the storms of fate,
 " Nor arms can save, nor art procrastinate !"
 —But did not chance at length her error mend ?
 Did no subverted empire mark his *end* ?
 Did *rival monarchs* give the *fatal wound* ?
 Or *hostile millions* press him to the ground ?
 —" He goes, *inglorious*, to a distant soil,"
 A petty fortress " in a narrow Isle ;"
 " And leaves" the name, at which the world grew pale,
 To point a moral, or adorn a tale !

- 15 ASSUMPTION of the *Virgin Mary*. A festival in the Greek and Romish Churches, to celebrate the *ascension* of the Virgin Mary into Heaven ; an event not recorded however in the Holy Scriptures. An account is given by Howell, in his " Travels through Sicily," of an

Days.

immense machine, by which the Sicilian monks exhibit *the miraculous assumption*.—See Brady's *Clavis Calendaria*.

16 DUKE OF YORK *born*. H. R. H. Frederick, their Majesties *second* son, was born August 16, 1763, about 10 in the morning; and christened on the 14th of September following. He was elected Bishop of Osnaburgh February 27, 1764, a dignity attached to the House of Brunswick, at the peace of Westphalia, and of which he bears the arms,—the Catherine Wheel;—and created Duke of York and Albany, in Great Britain, and Earl of Ulster, in Ireland, November 27, 1784. H. R. H. married Frederica, Charlotta, Ulrica, Catherina, Princess Royal of Prussia (see *ante*, May 7), by whom he has no issue.

21 DUKE OF CLARENCE *born*. H. R. H. William, Henry, their Majesties *third* son, was born August 21, 1765, a quarter before 4 in the morning; and christened on the 20th of September following. H. R. H. was created Duke of Clarence, and St. Andrew's, in Great Britain, and Earl of Munster, in Ireland, May 16, 1789.

24 ST. BARTHOLOMEW, *Apostle*. See collect, &c. of the day.

On this day, in the year 1571, the cruel slaughter of the Huguenots, or Protestants, commenced in France, by the order of Charles IX.; when upwards of 70,000, some say, 100,000 persons, were inhumanly murdered! This has ever since been called "*the Massacre of St. Bartholomew*."

28 ST. AUGUSTINE, *Bishop* (see of another Augustine, *ante*, May 26.) This was a celebrated father of the Church, a native of Thagastæ, in Africa, born A. D. 354. He was extremely wild and vicious in his youth, and brought up in the errors of the Manichæans; from which he was converted by St. Ambrose, when about thirty years of age. Under him he diligently studied theology, and became an elegant, and accomplished scholar.—About the year 392 he was made Bishop of Hippo; and died, A. D. 430, at the age of 76. His library, containing his own voluminous writings, was spared by the Vandals, when they burnt Hippo.—He wrote above 230 theological treatises,—an Exposition of the Psalms, and Gospels; and many epistles and homilies. The Benedictines have published a splendid edition of his works, in ten volumes folio.—St. Augustine united in himself many great, and shining qualities,—indefatigable application,—sincere piety, and a lively wit.—But having in different parts of his life held opinions varying from each other, his writings require to be read with

Days:

caution, and with some allowance, or he will appear to be guilty of considerable inconsistency.

- 29 **JOHN THE BAPTIST** *beheaded*. A festival was formerly celebrated by the Church of England in honour of the *beheading* of St. John; but it has been some time discontinued.—It was anciently denominated “*Festum Collectionis Sancti Johannis Baptistæ*,”—the *feast of gathering up the relics of St. John the Baptist*;—which became, by corruption, “*Festum Decollationis*,”—of the *beheading*, &c.—The festival of St. John is now celebrated on the day of his nativity, the 24th of June.

SEPTEMBER, xxx. Days.

So named as being in the Roman calendar, the *seventh* month in the year, (“*September*,” *seven*) see *ante*, p. 108. 110. The Saxons called it “*Gerst monat*,” or *barley month*. In Teutonic, it is “*Herbst monat*,” or *harvest month*. The termination is from “*imber*,” a *shower*, applicable to this, and the three following months. The Roman Senate would have given the name of the emperor *Tiberius*, to this month, but he declined the honour. Domitian gave it the name of *Germanicus*; Antoninus Pius, his own name; and Commodus, *Herculeus*, a surname he assumed. But none of these alterations were permanent, as those of the months of July, and August were.—Subsequent to the establishment of Christianity it was called “*Halig monat*,” *holy month*, as was also the month of December.

- 1 **ST. GILES, Abbot**. Ægidius, or Giles, was born at Athens; and having disposed of his fortune to pious uses, he went into France, A. D. 715, and lived two years with Cæsarius, Bishop of Arles; but afterwards, disgusted with the world, retired to solitude. The King of France being out hunting one day, and discovering him in his cell, prevailed on him to quit it, and made him Abbot of Nismes.—He is considered the patron saint of cripples, from his refusing to be cured of a lameness, which he preferred carrying about him, as a mortification.—Hence Cripplegate, where the lame sought charity, as at the gate of the Temple in the time of St. Peter and St. John,—Acts, iii. 2. He died, A. D. 795.

- 2 **LONDON BURNT**. The dreadful fire, by which a great portion of the metropolis was destroyed, broke out on Sunday, September 2, 1666, about midnight, after a very dry season, at the house of a baker in Pudding Lane, near New Fish-street Hill, and thence spread

Days.

far and wide, with incredible noise and fury. The effects are thus described by a cotemporary writer: "Then the City did shake indeed; and the inhabitants did tremble, and flew away in great amazement from their houses, lest the flames should devour them. *Rattle, rattle, rattle*, was the noise which the fire struck upon the ear round about, as if there had been a thousand iron chariots beating upon the stones:—you might see the houses *tumble, tumble, tumble*, from one end of the street to the other, with a great crash, leaving the foundations open to the view of the heavens." Three days the fire baffled all human attempts to extinguish it; and the conflagration extended over four hundred streets, in which were 13,200 dwelling houses, 89 churches, besides chapels, the Guildhall, four of the city gates, and many hospitals, schools, libraries, and public edifices; and consumed property estimated in value, *at ten millions sterling*. Of the twenty-six wards of which the city consisted, fifteen were entirely destroyed, and eight others shattered and half burnt. The ruins filled a space of 436 acres:—333 within the walls, being five-sixths of the whole city; and 63 in the liberties; extending from the Tower, along the banks of the Thames, to the Temple Church; and along the city wall to Holborn bridge. The fire at length ceased, solely through the divine mercy; and amidst all the confusion, and multiplied dangers that attended the scene, it is not supposed that more than six persons lost their lives!

Within the space of three years from this dreadful, and, then considered, most calamitous event, a new city sprang up out of the ruins. The king, Charles II., liberally considered the wants, and wishes of the citizens, remitted their taxes, and laid their case before Parliament, which immediately voted a large sum of money to be raised by a duty on coals; and decreed that the Churches, and the Cathedral of St. Paul's, should be rebuilt with magnificence;—new bridges, gates, and prisons, should be erected;—the streets made straight and wide;—the markets removed to proper places;—the houses built of brick or stone, with party walls, and of an equal height;—and that no man should delay building beyond the space of seven years. A form of prayer was composed, to be used annually, and a monument was erected of the height of 202 feet, at that distance westward of the place where the flames broke out. This was finished in six years; and on it is an inscription containing the particulars of the devastation, which it attributes to the malice, of a Popish faction, in order to extirpate the Protestant religion, and old English liberty. Pope, who was of the Catholic persuasion, thus refers to it:

Days.

"Where London's column, pointing to the skies,

"Like a tall bully rears its head, and lies."

To this awful event,—the most destructive fire that perhaps ever originated in accident,—and which threatened to entail misery on a remote posterity,—may be attributed the grandeur and beauty of the first city of the world; and the annihilation of the plague, which only in the year before, swept off 68,590 persons!

7 **ENURCHUS, Bishop.** Enurchus, or Ævortius, Bishop of Orleans, was said by the monkish legends to be chosen to this dignity by the miraculous appearance of a dove settling on his head. One of the numerous miracles ascribed to him, and the most probable, is the conversion of 7000 infidels to Christianity, in the short space of three days. It is said also that he prophesied the day of his death, which took place about the year 380, and nominated Arianus his successor.

8 **NATIVITY OF THE VIRGIN MARY.** This day was ordered to be celebrated about the year 695, by Pope Servius, on its being imparted to him, that a miraculous concert of angels had been heard for some years, on the evening of this day. Innocent IV. added an octave to it; and Gregory XI. a vigil.

14 **HOLY CROSS.**—This festival was instituted A. D. 615, in commemoration of the recovery of several pieces of the Holy Cross, which had been left at Jerusalem by the Empress Helena, (see *ante*, May 3) and were carried away by Cosroes, king of Persia. The Emperor, Heraclius, pursued and defeated him, and brought back the sacred relics to the Holy City, with great pomp; himself carrying them barefoot. This was called by the Saxons **ROODMASS DAY**. The Holy Rood consisted not only of the figure of our Lord, suspended to the Cross, but the Virgin and St. John, standing one on each side. It was in representation of the Cross that the Christian Churches took the uniform shape of their ground plot.

17 **LAMBERT, Bishop and Martyr.** Lambert, or Landibert, was Bishop of Utrecht, or Maestricht; to which See he succeeded A. D. 669, on the assassination of St. Theodart. He was himself afterwards expelled from this dignity, and retired to a monastery seven years; but was restored to it by Pepin of Herschen. Zealously attacking, however, the licentious manners of the age, in which he did not spare the adulterous life even of his patron, he was murdered by the contrivance of his concubine, A. D. 708. The festival was not instituted till A. D. 1240.

Days.

21 ST. MATTHEW, *Apostle*. See *post*, Collect, &c. of the day.
The festival was first instituted A. D. 1090.

22 CORONATION OF KING GEORGE III. According to a maxim of the laws of England, "*the king never dies*," the heir becoming king, *ipso facto*, on the instant of the *natural* decease of his predecessor. The ceremony of crowning is therefore, rather a recognition, than a bestowing, of the title.

The crown, worn by his Majesty at his coronation, is called "St. Edward's crown," but it was made only on the restoration of Charles II., the ancient diadem of Edward the Confessor being sold by Parliament, A. D. 1642. The crown of the Saxon kings, as of other nations, at that time, was only a plain fillet of gold. Egbert added points, or rays; and Edmund Ironside surmounted them with a pearl. William, the Conqueror, had three pearls to each point, and introduced flowers, or leaves; with a cap, and a cross pattee at the top of it. William Rufus left out the flowers. Henry I. had the fillet surrounded with fleurs de lis only, a little raised; and Maude again introduced the flowers, and points, the former being the highest. Their successors, till Edward III. merely varied these ornaments; but this king enriched his crown, with crosses pattee amongst the fleurs de lis. Edward IV. had a closed crown, heightened with fleurs de lis, and four bars, arched; which was likewise used by Edward V. and Richard III. Henry VII. first introduced the modern form, with fleurs de lis, and crosses, and two arches, embellished with pearls, &c. The Saxon monarchs wore helmets in battle called "*Cyne helms*," *Kings Crowns*. That of Richard III. mentioned as his *crown*, being found on the field, after the battle of Bosworth, was placed on the head of his conqueror, Richmond, afterwards Henry VII.

The imperial crown, made for the coronation of Charles II. and since used on every such occasion, is richly adorned with pearls, and precious stones of all kinds, having within it, a cap of purple velvet, turned up with ermine. The jewels belong to the crown of state, and are restored to it, after the coronation is over; and mock stones are substituted in this for show. The *Crown of State* is of very great value, not less than *a million sterling*, being enriched with many large diamonds, and a fine ruby, estimated alone at £10,000.

Their present Majesties were crowned together, September 22, 1761: and the curiosity excited to witness a ceremony, which no one could promise himself to see repeated, was almost incredible. The houses in the line of the procession cleared, by letting their windows,

Days.

&c. from £500. to £1000., and the ground, for erecting scaffolding, let as high as five guineas per foot.

The piety of his Majesty was conspicuous at the moment of this august ceremony. When he approached the communion table, in order to receive the Holy Sacrament, he enquired of the Archbishop, whether he should not then lay aside the crown; and on the Archbishop appealing to the Bishop of Rochester who assisted, and neither of them knowing the custom, as to this point, the king decided, that the utmost humility best became this solemn act of devotion, and therefore took it off his head, and laid it aside during the celebration.

For an account of this procession, and the whole ceremony of the coronation, see *Dodsley's Annual Register*, 1761; and for a more particular description of the crown, sceptre, globe, &c. see the *Clavis Calendaria*.

- 26 ST. CYPRIAN, *Bishop and Martyr*, was a native of Africa, and professor of rhetoric at Carthage. He was converted to Christianity, A. D. 246,—was made a Presbyter, and in the following year Bishop of that place, which honour he accepted with reluctance. During the Decian persecution he behaved with great firmness, but it being necessary he should withdraw himself from the Heathen people, who threatened to throw him to the lions, in the Amphitheatre, he remained in concealment above a year; during which he wrote his well known Epistles. He was remarkable for his charities, and good conduct; but for his adherence to the faith was banished to Carabis, A. D. 257: and put to death in the subsequent year.

- 26 OLD HOLY ROOD. See *ante*, this month, 14, HOLY CROSS.

- 29 ST. MICHAEL. See *post*, Collect, &c. of the day.

MICHAELMAS DAY. The custom of eating goose on this day is said to have originated, though erroneously, from the following circumstance. Queen Elizabeth, on her way to Tilbury Fort, on the 29th of September, 1588, dined with Sir Neville Umfreville, when a goose formed part of the entertainment; and there receiving intelligence of the destruction of the Spanish Armada, the Queen desired that a goose might henceforth be a part of the royal dinner, on that day. But there is a reference to a custom of this nature nearly a century before, for Christiern, king of Denmark, frequently expressed a wish, that he might see the time when, not merely nobles, but every good burgher, throughout the land, should “feed on fat goose every “St. Martin’s day.”

Days.

29 **DUCHESS OF WIRTEMBERG** *born.* H. R. H. Charlotta, Augusta, Matilda, their Majesties *eldest* daughter, and *fourth* child, was born September 29, 1766, between 6 and 7 o'clock in the morning, and christened on the 27th of the following month. H. R. H. was married May 18, 1797, to his Serene Highness Frederick Charles William, Hereditary Prince of Wirtemberg Stutgard, who on the death of his father, 1798, became duke, and has since been created king, of Wirtemberg.

30 **ST. JEROME**, Presbyter. Jerome, or Hieronimus, a father in the Christian Church, was celebrated for his learning, the foundation of which he laid in early life, at Rome. He travelled through Gaul, and Italy, and great part of the East; during which he collected a very considerable library. He was ordained presbyter, at Antioch, A. D. 378. In 385 he settled at Bethlehem, with many Roman ladies, who founded a Church, and four monasteries there. He was amongst the most learned of the Latin fathers, being skilled in the Greek, Persian, Arabic, and Hebrew languages;—from the latter of which he translated the Old Testament into Latin, a translation called the *Vulgate*, and the only one acknowledged by the Church of Rome. Jerome was of a choleric disposition, a great advocate for celibacy, and very credulous. His works were collected, and printed, under the care of Erasmus, in six volumes, folio. He died A. D. 420, in the 80th, or according to some, the 90th year of his age.

OCTOBER, XXXI. Days.

THIS, like the preceding month, was named from its ancient order in the year, "*Octo*," *eight*, and "*imber*." It also underwent some temporary changes—being called *Faustinas*, from Faustina, the wife of Antoninus Pius; *Domitianus*; from Domitian; and *Invictus*, a title given it by Commodus, in allusion to his victories in the games. It was termed by the Saxons, "*Wyn monat*," *wine month*: and also "*winter fylleth*," from the immediate *following* of winter.

1 **REMIGIUS**, *Bishop*. Remigius, or Remi, had acquired such a character for piety in early life, that he was chosen Archbishop of Rheims at the age of twenty two; though contrary to the established rules of the Church. He converted Clovis, the founder of the French monarchy, together with a great part of his court; from which circumstance, it is said, the French monarchs assumed the titles of "*Eldest Son of the Church*," and "*Most Christian King*." A

Days.

proof of the honest simplicity of this monarch, is recorded. Affected by the eloquence of the Archbishop, while describing, in glowing language, the sufferings, and death of Christ, he started up, and brandishing his spear, exclaimed, "*Had I been there with my brave Franks, this should not have happened.*" Remigius has been styled "*The Great Apostle of the French;*" and "*The second St. Paul.*" He died, greatly lamented, A. D. 535, at the advanced age of 96, and after having filled the see of Rheims 73 years. His body was interred in the Church of St. Christopher, at Rheims; but his remains were removed, A. D. 1049, by Pope Leo IX., to the abbey of St. Remigius; and the 1st of October was appointed for his festival, instead of the day of his decease.

6 FAITH, *Virgin and Martyr.* Though little is known of this saint, except that she was born at Pais de Gavre, in France, and underwent the most cruel tortures under Dacianus, yet she seems to have been much honoured in England, as well as in France, many churches having been dedicated to her; which, together with the vaults under St. Paul's cathedral, yet bear her name.

9 ST. DENYS, *Bishop.* This, according to some, was Dionysius, the Areopagite, converted to Christianity by St. Paul, Acts, xvii. 34; and said to be appointed by him the first Bishop of Athens, where he suffered Martyrdom, A. D. 96.—The French claim St. Denys as their tutelar saint, on the supposition, that by him the Gospel was first preached in France; an event which did not take place, however, till long after his death.—They represent him as *carrying his head under his arm*, after he had been beheaded, in which manner, the legends say, *he walked two miles*, in order to found an abbey!

13 TRANSLATION OF K. EDWARD THE CONFESSOR. The memory of this monarch was long held in high veneration by the monks, who considered even his vestments as holy; and his crown, chair, staff, spurs, &c. are still used at the coronation of the British kings. He was canonized by Pope Alexander III., A. D. 1265, above two centuries after his decease.

It is suspected that this honour was occasioned less by an acknowledgment of his virtues, than from his having confirmed the tribute of "*Rome-scot,*" or "*Peter-pence.*"—This was an ancient tax of a penny on every house in England, originating in a pension granted by Ina, King of the West Saxons, A. D. 727, while on a pilgrimage at Rome, for the support of an English college there; but which was subsequently claimed by the Popes as a tribute, and was con-

Days.

firmed by Canute, Edward the Confessor, and William the Conqueror. It was resisted by Edward III. and Henry VIII., and finally abolished in the reign of Queen Elizabeth. This tribute took the name of "*Peter's-pence*," from being collected on the day of "*St. Peter ad vincula*."

Edward the Confessor collected and incorporated together all the laws of the kingdom. He erected Westminster Abbey on the scite of an old church, built by Sigebert, and was the first person interred therein.—This was taken down by Henry III., and the present Abbey built. The shrine of the king was once called "the Glory of England;" and the riches offered at it were guarded by a monk, called "*Custos Feretri*." Edward the Confessor was the first who used the "Great Seal;" and touched for "the King's Evil."

- 17 **ETHELDREDA**, *Virgin*; known chiefly by the name of St. Audry, was the daughter of Annas, King of the East Angles, born, A.D. 630.—She very early distinguished herself for her piety, and formed a resolution of remaining a virgin, and devoting herself to the service of God; but the importunities of her parents, induced her, after much difficulty, to marry Tonbert, a nobleman of high rank; yet though pledging herself to new vows, she is said to have kept her former one inviolable.—At the expiration of three years she lost her husband, when she became possessed of the whole of his property, and of the Isle of Ely, which had been settled on her at her marriage. To this island she then retired, and devoted herself to a religious life; but her wishes were a second time frustrated.—At the desire of her parents, she married Egfrid, prince, and afterwards king, of Northumberland; but though thus raised to a higher dignity, she still retained her fondness for a life of seclusion, and wearied her husband with continual entreaties to permit her to retire to a nunnery; to which he at last consented; when she quitted the world, and took the veil at Coldingham Abbey.—On being apprised of a scheme that was laid to force her from her convent, she fled to the Isle of Ely, and there founded a nunnery, of which she became Abbess, A. D. 673. She is spoken of in the legends, as "*twice a widow, but always a virgin*."—A showy kind of lace sold at St. Audry's fair, in the Isle of Ely, probably gave rise to the word *tawdry*.

- 18 **ST. LUKE**, *Evangelist*. See Collect, &c. of the day.
This festival was instituted in the Christian Church, A. D. 1130.

- 25 **CRISPIN**, *Martyr*, and his brother **CRISPIANUS**, were born at Rome, towards the end of the third century; from whence they travelled

Days.

into France, and attempted to convert the people to the Christian faith. During their residence at Soissons, they followed the trade of *shoemakers*; preferring, like St. Paul, an humble occupation, to the becoming chargeable to their followers.—From this circumstance they are generally considered the patron saints of shoemakers.—Rictionarius, the governor of Soissons, discovering their religion through the malice of some of the people, caused them both to be beheaded, A.D. 303. The term “*gentle* (or gentleman’s) *craft*,” is supposed to have arisen from a *prince* of the name of Crispin, who is said to have been a *shoemaker*: this is probably a confusion of the story.

The battle of Agincourt, fought on this day, and alluded to by Shakspeare, in the speech of the gallant Henry V., has done much towards celebrating, and perpetuating, the names of *Crispin* and *Crispianus*, as the battle of *Waterloo*, on the 18th of June, will hand down to the latest posterity, the fame of “THE WATERLOO MEN.”

“This story shall the good man teach his son:

“And Crispin, Crispian, shall ne’er go by,

“From this day to the ending of the world,

“But we in it, shall be remembered;

“We few, we happy few, we band of brothers:

“For he to-day that sheds his blood with me,

“Shall be my brother; be he ne’er so vile,

“This day shall gentle his condition.”

25 **ACCESSION OF KING GEORGE III.** See the commencement of the article, “*Coronation of King George III.*,” *ante*, 22d September.

26 **KING GEORGE III. PROCLAIMED.** This ceremony took place on the day after the death of the late king.

28 **ST. SIMON and ST. JUDE.** See Collect, &c. of the day.

This day seems to have had, formerly, the same *rainy* celebrity as that of St. Swithin.

NOVEMBER, xxx. Days

FROM “*Novem*,” nine, and “*Imber*,” see the month of September.—The Saxons named it “*Wint monat*,” *wind month*; also, “*Blot monat*,” the *bloody*, or *slaughter month*; because at this time the food was killed, and salted down for winter. For some extraordinary instances of the preparations made in feudal times, see the *Clavis*

Days.

Calendaria, Nov. The Roman senate wished to change the name of this month also, into *Tiberius*; and it was on one of these occasions, that the emperor exclaimed, "*What will you do, Conscript Fathers, if you should have thirteen Cæsars.*"

1 **ALL SAINTS' DAY.** See Collect, &c. of the day.—This festival is said to have originated, A. D. 607; when the emperor Phocas, taking the Pantheon from the Heathens, who had dedicated it to Cybele, and all the gods, devoted it to the service of Christianity; and it was consecrated by Boniface IV., to "*the Virgin, and all the Saints of both sexes.*"—It was at first celebrated on the 1st of May, but altered to this day by Gregory IV., A. D. 835, as less inconvenient to those who resorted to Rome, in order to keep it, being after harvest. For an account of old customs on this day, also called "**ALL HALLOWS DAY,**" see *Time's Telescope*, 1814.

2 **ALL SOULS.** A festival celebrated by the Church of Rome, in reference to the souls supposed to be in purgatory. It was instituted in the ninth century, by Odilon, Abbot of Cluny, on the information of a monk, who visiting Mount Etna, declared he heard the devils within complain, that many departed souls were extricated from their hands, by the prayers of the monks of Cluny. From this time it was adopted by many other religious houses, and A. D. 998, was established as a general festival. After this it was considered of so important a nature, that if it happened on a Sunday, it was to be celebrated on the day preceding, rather than on the Monday, in order that the suffering souls *might not lose a day!* The observation of this festival was very properly abolished by our Reformers. See the *Clavis Calendaria*.

2 **DUKE OF KENT born.** H. R. H. Edward, their Majesties *fourth* son, and *fifth* child, was born November 2, 1767, at noon; and was baptized on the 30th of the same month. He was created Duke of Kent April 23, 1799.

3 **PRINCESS SOPHIA born.** H. R. H. Sophia, their Majesties *fifth* daughter, and *twelfth* child, was born November 3, 1777, about 9 o'clock in the evening; and was baptized December 1, following.

4 **KING WILLIAM LANDED.** This is observed as the *anniversary* of the REVOLUTION, in 1688.—As king William was born on the 4th of November, 1650, and married Mary, eldest daughter of James II., on the 4th of November, 1677, he endeavoured, according to Burnet, to land on that auspicious day; but others considered that the landing

Days.

on the following day, the anniversary of the Gunpowder Plot, would be still more propitious. The wind and tide, however, determined the latter, and it was on the 5th that he disembarked in Torbay.

- 5 PAPISTS' CONSPIRACY, or *Powder Plot*.—The execrable conspiracy to blow up the king, (James I.) prince Henry, and all the lords and commoners, who should be present at the opening of the Parliament, and to murder the rest of the royal family, except the princess Elizabeth, in order to re-establish Popery in the kingdom, was providentially discovered on this day. A plot for effecting this had been laid in the reign of Elizabeth, four years before, but it was not matured till the year 1604, when the conspirators took a house adjoining the Parliament house; in the cellar of which they lodged 36 barrels of powder, with faggots, and other combustibles; but so artfully, that it continued open for a time without suspicion of its contents. The horrible secret, though confided to above 20 persons, had been kept inviolate for *nearly a year and a half*! when an anonymous letter, received by lord Monteagle, a Catholic, only *ten days* before the intended meeting of Parliament, excited alarm: and the equivocal language in which it was couched,—“*a terrible blow, and yet they shall not see who hurt them.—The danger is past as soon as you have burned the letter,*”—led to a suspicion of an attempt by gunpowder. On a search taking place, the whole plot was discovered, and the conspirators executed. Many noble characters were engaged in this conspiracy, and suffered for it; and even the Pope,—Innocent XI,—cardinal Howard, with several chiefs of the Jesuits, and many English persons of quality, were implicated.

It is a most remarkable circumstance, that from this same princess Elizabeth, (afterwards married to the king of Bohemia, by whom she had the princess Sophia, the mother of George I.) who alone was to be preserved, and educated in the Roman Catholic faith, in order to its again becoming the established religion of the country, from her have descended a race of princes, the present royal family, who were called to the throne for the *express preservation* of the *Protestant religion*; while the descendants of the *male* branch of her family, which was *then* to have been sacrificed as *professing Protestantism*, have been since *excluded* from the throne for their *attachment to Popery*.

- 6 LEONARD, *Confessor*, was a French nobleman, in the court of Clovis I., who being converted to Christianity by Remigius, was made Bishop of Limousin. He was so greatly esteemed by the king, that he granted him the privilege of releasing whatever prisoners he pleased,

Days.

not convicted of actual crime, and hence he has been termed, "*the guardian saint of captives.*"—The legends, improving on the fact, assert, that at the bare mention of his name in prayer, the fetters would drop off, and the prison doors fly open. He died, A. D. 500.

- 8 PRINCESS AUGUSTA SOPHIA *born.* H. R. H. Augusta, Sophia, their Majesties *second* daughter and *sixth* child, was born November 8, 1768, about 7 o'clock in the evening, and baptized December 7, following.

- 9 LORD MAYOR'S DAY. The office of chief magistrate of London, who, under the Romans, was called a "*Prefect,*" and by the Saxons, "*Port reve,*" or "*Port Greve,*" the *Geref,* or governor of a *Port town*; which was by Richard I. changed to *Bailiff*, and by king John to *Mayor*, was held *for life* till the year 1214, when it became *annual*, on condition of the oath of office being taken before the king in person, or the barons of the exchequer. The additional title of *Lord*, was first conferred by Richard II., A. D. 1381, on William Walworth, for his spirited conduct towards Wat Tyler.—The mayor of York has likewise this title, and both ladies are called "*lady mayoresses.*"—The lady mayoress of London loses her title at the end of the year with her husband, but the lady mayoress of York is said to be entitled to be called a Lady for her life, and therefore, in strict etiquette, takes precedence of the wife of a bishop, or even an archbishop; although all the bishops are peers of the realm, and the archbishop of Canterbury ranks above all dukes, not of the blood royal, and bears the mitre in his arms, in a ducal coronet.

On this day the lord mayor goes in procession to Westminster, by water, to take the oath before the barons of the exchequer, as before mentioned; and, disembarking at Black-Friars, proceeds by land to Guildhall, to dinner. Many of the British monarchs have attended this feast, and sir Henry Picard, in 1356, entertained Edward, king of England, John, king of France, David, king of Scotland, the king of Cyprus, and Edward the Black Prince. Their present Majesties, with the royal family, dined at Guildhall on the first lord mayor's day after their coronation.

- 11 SAINT MARTIN. See *ante*, July 4. This day, termed Martinmas day, is vulgarly called "*Martlemas day.*"

- 13 BRITIUS, *Bishop*, succeeded St. Martin in the bishopric of Tours, A. D. 399; but being charged with an intrigue, and with sorcery in endeavouring to confute the calumny, he was driven from his bishopric, notwithstanding his having recourse to the "*fiery ordeal.*"

Days.

- He passed seven years at Rome, and was then restored to his dignity ; and died, A. D. 444. The celebrated Gregory of Tours succeeded him.
- 15 MACHUTUS, *Bishop*, or MALO, was born in Glamorganshire, but was made bishop of Aleth, called after him, St. Maloe's.—Many miracles are told of him, and his name is held in great reputation by the Papists.—He died about the year 564.
- 17 HUGH, *Bishop of Lincoln*, was a native of Burgundy, and by Henry II. made Prior of a house of Carthusian monks, in Somersetshire, and afterwards Bishop of Lincoln, the cathedral of which he built from the foundation.—He died in London, A. D. 1200, but his body was conveyed to Lincoln, and carried to the grave by king John, and king William of Scotland, who happened to meet there, assisted by their nobles, and followed by three archbishops, fourteen bishops, and one hundred abbots.—It is recorded of him, that he had the courage to remove the ornaments which decorated the tomb of Fair Rosamond, the mistress of his patron, Henry II. His remains were taken up, A. D. 1282, and deposited in a silver shrine.
- 20 EDMUND, *King, and Martyr*. This patriotic monarch, who was king of the East Angles, being attacked by the Danes, in numbers too great to be resisted, offered himself as a sacrifice, if they would spare his subjects. This they refused ; and getting possession of his person, they bound him to a stake, and shot him to death with their arrows. His remains were buried, A. D. 903, at Breadiscworth, since called, after him, “ St. Edmund’s Bury.”
- 22 CECILIA, *Virgin and Martyr*. A Roman lady who suffered martyrdom about the year 225, rather than renounce Christianity. She is regarded as “ *the patroness of musicians*,” and is alluded to by both Dryden and Pope, as “ *the divine Cæcilia*.”
- 23 SAINT CLEMENT, *Bishop and Martyr*, a Roman, converted by the Apostles ; is considered by some to have been the first Bishop of Rome ; which see he held till A. D. 81, about 16 years ; when, after having been condemned to dig in the mines, he suffered martyrdom, by being cast into the sea, with an anchor tied round his neck.—Hence he is generally drawn with an anchor, as appears by the badge of St. Clement Danes, London.—Clement was the author of one, if not two epistles, so highly esteemed by the primitive Christians, that the first was for some time considered canonical.
- 25 CATHERINE, *Virgin*, was born at Alexandria ; and being converted

Days.

to Christianity, about the year 305, she so freely reprov'd the Pagan philosophers, and even the emperor Maxentius himself, for their idolatry, that she was condemned to suffer death between two wheels, armed with spikes; from which, however, the legends say, she was relieved by a miracle.—The name of St. Catherine has always been held in great veneration; and the "*Catherine wheel*" became a common sign.—See *ante*, August 16.

30 SAINT ANDREW, *Apostle*. See Collect, &c. of the day.

The Scotch have chosen St. Andrew for their tutelar saint; and the order of the Thistle bears the St. Andrew's cross, with his image, as its badge.

DECEMBER, xxxi. *Days*.

FROM "*Decem*," *ten*, and "*Imber*;" see the month of September, It was called by the Saxons, and others, "*Winter monat*," and "*Christ monat*;" and also "*Wolf monat*," because at this time the *wolves* began to rage.—Commodus gave it the name of *Amazonius*, after one of his courtesans.

6 NICHOLAS, *Bishop* of Myra, in Lycia, so made by Constantine the Great, remarkable for his piety and generosity. From a monkish story told of him, that, when an infant, he refused sustenance on *Wednesdays* and *Fridays*, he acquired the title of "*the child Bishop*,"—He was also considered the patron of *virgins*, and of *sea-faring-men*. The Dominicans adopted him as their tutelar saint; and the Russians hold his name in great veneration. He died about the year 392.

There was formerly a custom in the cathedral of Sarum for the choristers, on the anniversary of St. Nicholas, to choose a "*boy Bishop*," while others represented a dean, and prebendaries, who performed all the service of the Church, excepting the Mass, from this time to Innocents' day. According to some writers, this Bishop even filled up vacancies in the prebends during that time; within which, if he died, he was buried with characteristic ceremonies. A long account of this is given in the posthumous works of John Gregory, who mentions a monument erected in Salisbury cathedral, on such an event. By the statutes respecting St. Paul's school, the scholars are ordered to attend service on Childermas (Innocents) day, and hear the "*child bishop's*" sermon; to whom each of them should offer a penny. This custom was laid aside by Henry VIII., but restored by Mary; and an edict was issued by the Bishop of London, to the clergy of his diocese, respecting the appointment of this "*Boy*

Days.

- Bishop.*" On the accession of Elizabeth, the custom was entirely abolished; though it is supposed that some features of it remain in the *Eton Montem* (see *ante*, May, Whit Tuesday.)
- 8 CONCEPTION OF THE VIRGIN MARY. This festival is said to have been instituted by Anselm, Archbishop of Canterbury, on occasion of a fleet being preserved in a storm, in the reign of William the Conqueror.—The question of the "*immaculate conception of the Virgin Mary*," caused a long and serious debate between the Dominicans and Franciscans, and gave much trouble to the reigning pontiffs. The council at Oxford, A. D. 1222, left all persons at liberty to observe the day or not.
- 13 LUCY, *Virgin and Martyr*. A Syracusan lady, who refusing to marry a young nobleman, that courted her, was by him accused of being a Christian, and suffered martyrdom, A. D. 305. As she is said to have had her eyes put out, she is, in Popish countries, prayed to by persons afflicted in their sight.
- 16 O SAPIENTIA. So called from the commencement of a Latin hymn, "*O Sapientia, quæ ex Ore, &c.*" sung in honour of Christ's Advent, from this day till Christmas eve.
- 21 ST. THOMAS, *Apostle*. See Collect, &c. of the day.
- SHORTEST DAY. This day, though said to be the *shortest*, is not, *perceptibly*, of less length than the six or seven adjoining days, as there is not a *minute* difference in the rising, or setting of the sun, during that time. The length of the day is 7 hours, 44 minutes, 17 seconds, allowing 9 minutes 5 seconds for refraction. See "*Longest Day*," 21st June.
- 25 CHRISTMAS DAY. See Collect, &c. of the day.
- The word "*MASS*," forming the termination of this, and some other festivals, is either from the Hebrew מִסָּח ("Missach," "*Oblatio*") an offering or tribute—Deut. xvi. 10—or from the Latin, "*Missa*," or "*Missio*," a dismissing, or sending away; either as referring to the words which were made use of in dismissing the Catechumens before the celebration of the Mass, or Lord's Supper, "*Ite, Missa est*,"—Go, you have your dismissal—or, because in the Mass the prayers are sent up to Heaven.
- Neither the precise day, nor month, nor even year, of our Lord's birth "in the flesh," can be accurately ascertained. (See Rees's Cyclopædia, EPOCH of Christ, where the subject is very fully treated.) The author of the mode of computing time from Christ,

Days.

was Dionysius Exiguus, a Roman abbot, who flourished in the beginning of the sixth century, till whose time, even the Christians computed their years A. U. C. "*ab urbe condita*,"—*from the building of Rome*; or from the order of Consuls, and Emperors, &c. and the consequence was a great diversity and distraction between the Churches of the East, and West. Dionysius began his account, referring backwards, from the conception, or incarnation, called "*the Annunciation*," or "*Lady-day*;" the time when the year was reckoned to begin, generally, throughout Europe, (see *ante*, p. 112,) but his computation is supposed to be *four years too late*; as is exemplified, *ante*, p. [43, where Herod is said to have died three years *before Christ*, when in fact our Lord must have been born some months *before* Herod's death. It is generally supposed that the Nativity took place in autumn, and the 25th of December does not appear to have been fixed on till the second century. The early Christians celebrated it on the 1st of January, and Christmas and Epiphany were in some places celebrated together even to the twelfth century.

The custom of "*Christmas boxes*" is said to have originated in pious offerings collected by the priests in boxes, which were opened at this season of the year: and the "*Christmas box money*" was begged by servants, and the poor, in order that they might, by being enabled to give, partake of the benefit of the prayers thus purchased.

The season of the year in which this festival was celebrated naturally led to hospitality. A boar's head, or a gammon of bacon was a common dish, adopted in hostility to Judaism. Plum puddings, from their rich ingredients, referred to the offerings of the Magi; and mince pies, being originally covered with paste in the form of a hay rack, commemorated the rack, or manger, in which the new born infant was laid. The custom of decorating houses, and churches, with evergreens, at this season, and which is still so generally observed, may have a similar meaning to the green boughs used by the Jews on the feast of Tabernacles, (see *ante*, p. [25) but celebrating the more important delivery from sin.

There was formerly a most absurd, and impious ceremony, observed on this day, called "*Fête de l'Ane*," *the Festival of the Ass*, originally instituted, as it is supposed, to wean the people from Pagan ceremonies, but partaking of an equal spirit of licentiousness. The disgraceful exhibition was witnessed in the Cathedral of Lincoln, so late as the eleventh century; and it was not generally, and entirely suppressed, till the sixteenth century. (For an account of this ceremony see *Time's Telescope*, December 25, 1815, and see the volumes for

Days.

1814 and 1815; and the *Clavis Calendaria*, as to the various customs of this season.)

26 ST. STEPHEN, *Martyr*. See Collect, &c. of the day.

A curious custom has been referred to *ante*, p. 136, Whitsuntide. Another is celebrated in Yorkshire, on this day, being, possibly, a no less ridiculous perversion. Six youths, decked with ribbands, and swords, perform a sort of farcical dance, when another interferes, who is immediately killed by them. This perhaps may represent the martyrdom of St. Stephen after his accusation of the Jews!

27 ST. JOHN THE EVANGELIST. See Collect, &c. of the day.

St. John is called "*the beloved disciple*;" and sitting next to our Lord at the last supper, he "leaned on his bosom," according to the custom of reclining at meals. He is also called "*the divine*," whence perhaps the term as applied to Christian Ministers. Though he lived to the age of 94, he is always painted as a *young man*, probably from being the youngest of the Apostles. He is also generally represented with a cup in his hand, out of which issues a serpent, which is thus explained by Roman Catholic authors. A priest of Diana, denying the miracles of the Apostles, challenged St. John to drink a cup of poison, which he did, without receiving any injury, having first made on the cup, the sign of the cross, by which means Satan, or the evil intended him, flew out.

28 INNOCENT'S DAY, or *Childermas Day*. A festival in remembrance of the slaughter of the children of Bethlehem, by the command of Herod, king of Judea,—Matt. ii. 16—18.—This was executed with such rigour, that it is said even one of his own sons, then at nurse, fell a sacrifice; which occasioned the sarcasm of Augustus Cæsar, "*It were better to be Herod's hog, than his son*;" alluding to his abstaining from swine's flesh, as a Jew. Gregory, in his treatise on "*the boy bishop*," before referred to, p. 167, mentions that it was a custom to whip children on this day, "that the memorie of this murder might stick the closer; and in a moderate proportion to act over the cruelty in kind."—This custom has much of probability in it, from a similar one that prevails in some places, on parading the bounds of a city, when this *memento*, it is supposed, will cause the limits to be not easily forgotten.

Wheatly remarks of these three consecutive festivals, that the Church here distinguishes *three kinds of martyrdom*. The first, and highest, both "*in will, and in deed*," as that of St. Stephen. The second, "*in will, but not in deed*," as that of St. John, (see *ante*,

Days.

- May 6,) and the third, "*in deed, but not in will*," as the Holy Innocents, who were martyrs for the sake of Christ, though unconsciously.
- 31 SILVESTER, *Bishop*, succeeded Melchiades in the See of Rome, A. D. 314, and died A. D. 355. It was he who introduced into the Latin Church the use of *asylums, unctions, palls, corporals, mitres*, and *consecrated bread*; and he is said to have had the honour of baptizing Constantine the Great.

N. B. The word "*Fast*," will appear to occur in many parts of the Calendar of the Common Prayer Book; and it is here, once for all, noticed in explanation, that this will be found always, and exclusively, on the *eve*, or *vigil* of some great festival—as see *post*, Table of the Vigils, Feasts, &c.

It is to be observed that the "*CALENDAR of REMARKABLE DAYS*," now completed, is not confined to the explanation of those mentioned in the Common Prayer Book Calendar, but embraces all that are noticed in the yearly almanacs.

Those Evangelical Festivals referred to by the "*Collect, &c. of the day*," will be easily found hereafter by a reference to the "*INDEX*."

I. "TABLES AND RULES"

"For the Moveable and Immoveable Feasts; together with"
 "the Days of Fasting and Abstinence, through the whole"
 "Year"

OBSERVATION. The Church, for the more general consent in discipline, has laid down rules, and formed tables, the whole of which it is not considered necessary to give here *verbatim*—they are, either in letter, or in substance, as follows.

I. "RULES to know when the Moveable Feasts, and"
 "Holy-days begin."

"*EASTER DAY* (on which the rest depend) is always the First *Sun-*"
 "day after the Full Moon, which happens upon, or next after the"
 "Twenty-first Day of *March*; and if the Full Moon happens upon a"
 "Sunday, *Easter-day* is the *Sunday* after."

"*Advent Sunday* is always the nearest *Sunday* to the Feast of St."
 "*Andrew*, whether before or after."

"Septuagesima "Sexagesima "Quinquagesima "Quadragesima	} Sunday is {	Nine Eight Seven Six	} Weeks before <i>EASTER</i> ."
"Rogation Sunday "Ascension-Day "Whit Sunday "Trinity Sunday	} is {	Five Weeks Forty Days Seven Weeks Eight Weeks	} after <i>EASTER</i> ."

Moveable and Immoveable Feasts.] The *Moveable Feasts* are those which do not occur on the same day in the year. *Easter* is the principal one, and by the time when this is celebrated, all the rest of the *Moveable Feasts* are determined. Those not mentioned in the above table, are *Palm Sunday*, *Good Friday*, and *Ash Wednesday*.

The *Immoveable Feasts* are those which do always occur on the same day in the year, and are those mentioned in the following Table, except *Ascension Day*.—For the word *Feasts* see the following Table.

Advent Sunday.] It is peculiar with the Church to begin her year, or

the annual course of her service, at this time of Advent (“*Advenio*,” to come) because she numbers not her days, nor measures her seasons so much by the motion of the *Sun*, as by the course of our blessed Lord, the true “*Sun of righteousness* ;” “*the day spring from on high*,” which now rose upon the world, “to give light to them that sat in darkness, and in “the shadow of death,”—Luke, i. 79.

Septuagesima, &c.] The first Sunday in Lent, being forty days before Easter, was, for that reason, called “*Quadragesima*,” *forty*—a round number; and fifty being the next round number, the Sunday preceding Quadragesima Sunday, though only seven days more distant from Easter, was called “*Quinquagesima*”—*fifty*, which is indeed within one day of the real time—seven weeks, or forty-nine days. The two Sundays preceding this were, for the same reason, called “*Sexagesima*”—*sixty*—and “*Septuagesima*”—*seventy*; though this latter was only nine weeks, or sixty-three days before Easter.

Rogation.] This name, from the Latin “*rogo*,” to ask, or intreat, is said to have been given to this Sunday by Mamercus, Bishop of Vienne, in the fifth century, who instituted extraordinary prayers to avert a particular calamity that threatened his diocese. According to some, he was rather the restorer, than the inventor of the term. Sparrow says there were peculiar fastings and prayers at this time, from the danger to which the tender fruits of the earth were exposed; and also in anticipation of our Lord’s Ascension, which took place the Thursday following. See *post*, Table III. “*Rogation Days*.”

Ascension Day.] This, called also *Holy Thursday*, is *ten days* before Whitsuntide. Mention is made of it in the “*Apostolical Constitutions*,” B. 5, C. 19, directing to count, from the first Lord’s Day, forty days, till the fifth day of the week; and then to celebrate the feast of the *Ascension*. It is, not improbably, of apostolic origin.

Whitsunday, and *Trinity Sunday*.] See ante, “*CALENDAR*,” p. 135 and *post*, Collects, &c. for those days.

OBSERVATION. Previous to the Council of Nice, A. D. 325, the time of celebrating Easter had been the subject of great dispute between the Eastern and Western Churches, and particularly between the Christians of Asia Minor, and those of Rome.

Both kept the fast of the *Great Week*, now called “*Passion Week*,” and afterwards celebrated a feast, as the Jews did, in which they eat a Paschal lamb in memory of our Saviour’s last supper. But the Asiatic Christians kept this feast on the *same day* as the Jews,—viz. on the 14th day of the first Jewish month *Nisan* (from whence they were called

“*Quarto-decimans,*” or *fourteenth days men,*) and *three days after* commemorated the resurrection of our Lord; affirming that they derived this custom from St. John, and St. Philip; and pleading even the example of Christ himself, who held his Paschal feast on the same day that the Jews celebrated their Passover. The Western Churches celebrated their Paschal feast on the *night preceding* the anniversary of Christ’s Resurrection, both to honour that day, and to distinguish themselves from the Jews, thus connecting the commemoration of the Saviour’s Crucifixion, with that of his glorious resurrection; and for this they also pleaded apostolic authority, that of St. Peter and St. Paul.

The rule of the Asiatic Churches had two great inconveniences, to which the Christians at Alexandria and Rome, and all the Western Churches, refused to submit. 1st. The celebration of the festival on the same day that Christ is said to have eaten the Paschal lamb with his disciples, interrupted the *fast* of the great week, which the other Churches looked upon as indecent, if not criminal; and 2dly, as they celebrated the memory of Christ’s resurrection precisely on the third day after their Paschal supper, it generally happened that the Great Festival, *Easter-day*, was held on other days of the week than the first—or Sunday—the day of Christ’s resurrection. Hence arose a contest that was carried on with considerable warmth.

About the middle of the second century, the venerable Polycarp went to Rome, to confer with Anicetus, Bishop of that See, on this unhappy difference. But the conference, though conducted with great moderation, was without effect; and the chiefs could only agree that the bonds of charity were not, on this account, to be broken. A few years afterwards, Victor, a subsequent Bishop of Rome, endeavoured to force the Asiatic Christians by the authority of his decrees, to follow the rule observed by the Western Churches. The Asiatics answered by the pen of Polycrates, Bishop of Ephesus, that they would not depart from the custom of their ancestors. Several Synods were held by the Western Churches, by which generally the Roman method was established—while the Asiatics also held Synods which decided to the contrary. At length, Victor, exasperated at this opposition, broke communion with the Asiatic Bishops, and excluded them from all fellowship with the Church of Rome.

The dissension was in some degree subdued by the remonstrances of Irenæus, Bishop of Lyons, with the Roman prelate; and each retained their own customs, until the fourth century, when, in the year 325, the Council of Nice affirmed that of the Romans, and fixed the time of the celebration of Easter generally through all the Christian Churches by the following Canons.

“ That every where the great feast of Easter should be observed upon
“ the same day ; and that not on the day of the Jewish Passover, but
“ upon the Sunday afterwards.”

“ That the 21st day of March should be accounted the vernal equinox.”

“ That the full moon happening upon or next after the 21st day of
“ March, should be taken for the full moon of *Nisan*.”

“ That the Lord’s Day next following that full moon should be Easter
“ day.”

“ But if a full moon should happen upon a Sunday, Easter-day should
“ be the Sunday after.”

The affair being thus decided by the authority of a General Council, all
dispute soon ceased, and the feast of Easter being settled, the Church pro-
vided tables for ascertaining exactly the days on which it would happen.
See *post*, “ Tables to find Easter-day.”

II. “ A TABLE of all the Feasts that are to be observed ” “ the Church of *England* throughout the Year.”

“ All Sundays in the Year.”

“ The Circumcision of our Lord

“ JESUS CHRIST.

“ The Epiphany.

“ The Conversion of S. *Paul*.

“ The Purification of the Blessed

“ Virgin.

“ S. *Matthias* the Apostle.

“ The Annunciation of the Blessed

“ Virgin.

“ S. *Mark* the Evangelist.

“ S. *Philip* and S. *James* the

“ Apostles.

“ The Ascension of our Lord JESUS

“ CHRIST.

“ S. *Barnabas*.

“ The Nativity of S. *John* Baptist.

“ S. *Peter* the Apostle.

“ S. *James* the Apostle.

“ S. *Bartholomew* the Apostle.

“ S. *Matthew* the Apostle.

“ S. *Michael* and all Angels.

“ S. *Luke* the Evangelist.

“ S. *Simon* and S. *Jude* the Apos-

“ tles.

“ All Saints.

“ S. *Andrew* the Apostle.

“ S. *Thomas* the Apostle.

“ The Nativity of our Lord.

“ S. *Stephen* the Martyr.

“ S. *John* the Evangelist.

“ The Holy Innocents.”

“ *Monday* and *Tuesday* in *Easter Week*.—*Monday* and *Tuesday* in
“ *Whitsun Week*.”

Feasts.] Time is a circumstance no less inseparable from religious actions, than *place*; for man consisting of a soul and body, cannot always be actually engaged in the service of God: that's the privilege of angels, and souls freed from the fetters of mortality. So long as we are here, we must worship God with respect to our present state, and consequently of necessity have some definite and particular time to do it in.—Now, that man might not be left to a floating uncertainty, in a matter of so great importance, in all ages and nations, men have been guided by the very dictates of nature, to pitch upon some *certain seasons*, wherein to assemble, and meet together, to perform the public offices of religion. (*Cave's Prim. Christianity*, 103; and see this same sentiment, and the subject excellently treated, in *Nelson's Festivals and Fasts,—the Preliminary instructions concerning Festivals.*)

This sanctification, or setting apart of *festival-days*, is a token of that thankfulness, and a part of that public honour, which we owe to God, for his admirable benefits; and these days or feasts set apart, are of excellent use, being, as learned Hooker observes, the 1. *Splendour*, and outward dignity of our religion.—2. *Forcible witnesses* of ancient truth.—3. *Pro-vocations* to the exercise of all piety.—4. *Shadows* of our endless felicity in heaven.—5. *On earth*, everlasting *records*, teaching by the eye in a manner whatsoever we believe.

And concerning particulars: as, that of the Jews had the *Sabbath*, which did continually bring to mind the former world finished by creation; so the Christian Church hath her *Lord's Days*, or *Sundays*, to keep us in perpetual remembrance of a far better world, begun by him who came to restore all things, to make heaven and earth new. The rest of the holy festivals which we celebrate, have relation all to one head, CHRIST. We begin therefore our ecclesiastical year (as to some accounts, though not as to the order of our services) with the glorious *Annunciation* of his birth by angelical message. Hereunto are added his blessed *Nativity* itself, the mystery of his *legal Circumcision*, the testification of his true incarnation by the *Purification* of his blessed mother the Virgin Mary; his glorious *Resurrection* and *Ascension* into heaven; the admirable sending down of his *Spirit* upon his chosen.

Again, forasmuch as we know that CHRIST hath not only been manifested *great in himself*, but *great in other*, *his Saints also*; the days of whose departure out of this world, are to the Church of Christ, as the birth and coronation days of kings, or emperors: therefore, especial choice being made of the very flower of all occasions in this kind, there are annual selected times to meditate of Christ glorified in *them*, which had the honour to suffer for his sake, before they had age and ability to know him, namely,

the blessed *Innocents* ; — glorified in them which, knowing him as *St. Stephen*, had the sight of that before death, whereinto such acceptable death doth lead : — glorified in those *sages of the East*, that came from far to adore him, and were conducted by *strange light* : — glorified in the second *Elias* of the world, sent before him to prepare his way : — glorified in every of those *Apostles*, whom it pleased him to use as founders of his kingdom here : — glorified in the angels as in *St. Michael* : — glorified in all those *happy souls* already possest of bliss. — (*Sparrow's Rationale*, 66.)

In the Injunctions of king Henry VIII., and the Convocation of the Clergy, A.D. 1536, it was ordered, That all the people might freely go to their work upon all holidays usually before kept, which fell either in the time of harvest, (counted from the 1st day of July, to the 29th of September) or in any time of the four terms, when the king's judges sat at Westminster. But these holidays (in our book mentioned) are specially excepted, and commanded to be kept holy by every man. — (*Cosins's Notes*.)

By Statute 5 and 6 Edward VI. ch. 3—it was provided that it should be “lawful for every husbandman, labourer, fisherman, and every other
“person of what estate, degree or condition they be, upon the holidays
“aforesaid, in harvest, or at any other time in the year when necessity
“shall require, to labour, ride, fish, or work any kind of work, at their free
“wills and pleasure.” This was repealed by queen Mary, but revived by James I.—Queen Elizabeth, in the mean while, however, declared in her “*Injunctions*,” that the people might “with a safe and quiet con-
“science, after their common prayer” (which was then at an early hour)
“in the time of harvest, labour upon the holy and festival days, and save
“that thing which God hath sent.”

All Sundays, &c.] For the different statutes as to the due observance of the *Lord's day*, see *ante*, p. 12, note (5); and INDEX, “SUNDAY.”

Apostle.] (ἀποστέλλω—to send—therefore “*Apostle*,” one sent). The names and descriptions of the TWELVE APOSTLES as they are enumerated, Matthew, x. 2—4 ; Mark, iii. 14—19 ; Luke, vi. 13—16, and John, i. 40—43, are as follow,—1, SIMON, the son of Jona, surnamed by our Lord “*Cephas*” (plural סִפְּיָם, Job, xxx, 6, &c.) Κηφᾶς, or Πέτρος, “*Petrus*,” a rock, or *Peter*.—John, i. 42—2, ANDREW, his brother ; both of Bethsaida.—3, JAMES, the greater, or the elder, the son of Zebedee.—4, JOHN, the beloved disciple, and Evangelist, his brother ; these two were surnamed “*Boanerges*,” or the *Sons of Thunder*.—5, PHILIP of Bethsaida.—6, BARTHOLOMEW, supposed by some to be *Nathaniel*.—7, THOMAS, called *Didymus* (δίδυμος a twin).—8, MATTHEW, or *Levi*, the Publican and Evangelist.—9, JAMES, son of Alphaeus, the brother, or kinsman of our Lord,—Gal. i. 19—called *the Less*—Mark, xv. 40—either as a distinction

from the former James, or perhaps on account of his low stature.—10, *LEBBEUS*, surnamed *Thaddeus*, and also called *Judas*, or *Jude*, the brother of James, and the author of the Epistle of St. Jude.—11, *SIMON*, the *Canaanite*, so named, either from the place of his birth, or from *קנא kana*, meaning the same as “*Zelotes*,” or the *Zealot*.—12, *JUDAS ISCARIOT*, so called, either from “*Secharjut*” a *bag*, because he carried the bag—John, xii. 6—or by anticipation, from a word meaning “*to be strangled*.”

Of these 12 Apostles, it may be remarked, that our Lord altered the name of one—*Simon*—and added to the name of two others, *James* and *John*. That out of the twelve, there were three pair of brothers—*Simon*, and *Andrew*—*James the Greater*, and *John*—and *James the Less*, and *Lebbeus*.—That four of the Apostles—*Simon*, *Andrew*, *James the Greater*, and *John*, were fishermen;—two—*Matthew*, and, according to some, *James the Less*, were Publicans; and probably the other six were fishermen also.—After the Ascension of Christ, *MATTHIAS* was chosen by lot instead of *Judas Iscariot*, and was numbered with the other eleven Apostles,—Acts, i. 26.—To these were added *PAUL*, appointed also by our Lord,—Acts, ix. 15—Gal. i. 1—and *BARNABUS*,—Acts, xiii. 2.

The number *twelve*, of the Apostles, seems evidently to have had a reference to the *twelve* sons of Jacob, the heads of the *twelve* tribes of Israel;—and as it occurs very early in Holy Scripture, so it is found even to the very end.—There were *twelve* pillars erected by Moses;—*twelve* precious stones in the High Priest's breastplate;—offerings of *twelve* cakes, *twelve* oxen, bullocks, he-goats, rams, and lambs.—*twelve* chargers, silver bowls, and spoons,—*twelve* spies,—*twelve* stones taken out of Jordan,—Solomon appointed *twelve* officers over Israel, and had *twelve* lions on his throne,—and the brazen sea was supported by *twelve* oxen;—Elijah built his altar with *twelve* stones,—Ezekiel's altar was *twelve* cubits square.—Our Lord promises to his Apostles that they should sit on *twelve* thrones.—The woman in the Revelations had a crown with *twelve* stars,—and the walls of the new Jerusalem had *twelve* foundations, with *twelve* gates, at which were *twelve* angels. And in fine, the Tree of Life bore *twelve* manner of Fruits,—Revelations, xxii. 2.

Monday and Tuesday in Easter Week, &c.] The custom of extending a festival to the subsequent days is taken from the Jews, some of whose greater festivals continued seven, and one—the feast of Tabernacles—eight days,—Lev. xxiii. 36—and the Primitive Christian Church therefore lengthened out their higher festivals in conformity with this.

For a description of the other days, see *ante* “*CALENDAR*.”

III. "A TABLE of the Vigils, Fasts, and Days of Abstinence to be observed in the Year."

The Evens or Vigils before	{	"The Nativity of our Lord.	The Evens or Vigils before	{	"S. <i>John Baptist</i> .
		"The Purification of the			"S. <i>Peter</i> .
		"Blessed Virgin <i>Mary</i> .			"S. <i>James</i> .
		"The Annunciation of the			"S. <i>Bartholomew</i> .
		"Blessed Virgin.			"S. <i>Matthew</i> .
		" <i>Easter-Day</i> .			"S. <i>Simon and S. Jude</i> .
		" <i>Ascension-Day</i> .			"S. <i>Andrew</i> .
		" <i>Pentecost</i> .			"S. <i>Thomas</i> .
		"S. <i>Matthias</i> .			"All Saints."

"Note, that if any of these Feast-Days fall upon a *Monday*, then the"
 "Vigil, or Fast-Day shall be kept upon the *Saturday*, and not upon"
 "the *Sunday* next before it."

"Days of Fasting or Abstinence.

- "1. The Forty Days of Lent.
- "2. The Ember Days at the Four Seasons, { The First Sunday in Lent.
 "being the *Wednesday*, *Friday*, and { The Feast of Pentecost.
 "Saturday after - - - - - { Sept. 14, and Dec. 13.
- "3. The Three *Rogation-Days*, being the *Monday*, *Tuesday*, and
 "Wednesday, before *Holy Thursday*, or the *Ascension* of our LORD.
- "4. All the Fridays in the Year, except CHRISTMAS-DAY."

N.B. This Table was added at the last review, and comprehends all the days, previous to which the word "*Fast*" occurs in the Calendar, as before remarked, p. 171.

Vigils.] This term originated in a custom of the early Christians, who fasted and watched the whole night previous to any great festival; hence "*Vigiliae*," *Vigils*, or *watchings*, from "*vigilo*," to *watch*.—As a military custom this was most ancient. The Jews seem originally to have divided the night into three watches; but in the New Testament we read of "the fourth watch of the night,"—Mark, vi. 48—and—xiii. 45, a custom perhaps introduced by their conquerors, the Romans, who divided their night into four Vigils.—The primitive Christians might have been inclined to this custom from various references to it in the Gospel; particularly in the close of the parable of the ten virgins; though it is not improbable that the secrecy with which they were obliged to meet, "for fear of the

Jews,"—John, xx. 19—and other persecutors, went far towards establishing it. This, like many other innocent, or necessary ceremonies, having been at length abused, about the year 420 the nocturnal vigils were abolished, and turned into evening fasts, preparatory to the principal festival. But it appears that a vigil was observed on All Hallows-day, by watching and ringing of bells all night long, even till the year 1545, when Henry VIII., in his letter to Cranmer, as to "creeping to the cross," &c., desired it might be abolished.

It has been given as a reason why the other holidays have no vigils before them, that they generally happened between *Christmas* and the *Purification*, or between *Easter* and *Whitsuntide*, seasons of joy which the Church did not think fit to break into by fasting, and humiliation. (See fully on this subject, *Wheatley's Illustration*, 201.)

Note, that if any of these feast days, &c.] For a long discussion on this note, see *Wheatley*, 201—204. See also, *post*, rubric before the "Collects, Epistles, and Gospels."

Fasts and Days of Abstinence.] The custom of fasting, or abstaining from food, as an indication of repentance, seems a suggestion of nature itself, and it prevailed from the earliest times.—The first instance recorded is in the case of Moses, who fasted miraculously forty days on receiving the two tables in Horeb,—Exod. xxxiv. 28—as Elijah did, in the same place in after times,—1 Kings, xix. 8—and our Saviour in the Wilderness;—Matt. iv. 2—and it is probable, that when Moses decreed that the children of Israel should "afflict their souls," this was done by fasting, and abstaining from all pleasures.—Joshua probably fasted when he laid on the earth before the ark, "until the even-tide,"—Joshua, vii. 6—as the Israelites did when they were defeated before Gibeah,—Judges, xx. 26,—and from that time the custom is frequently referred to in Holy Scripture, as in the cases of David, Daniel, Anna, Cornelius, &c.—The Jews, in times of public calamity, appear to have made children at the breast fast,—Joel, ii. 15, 16—and the Heathen king of Nineveh, at the preaching and threatening of Jonah, included even *beasts*.—Our Lord, though he does not expressly direct the custom, yet seems to allude to it,—Luke, v. 35—guarding only against a hypocritical pretence of sorrow,—Matt. vi. 16.—The ceremony of laying hands on Saul, and Barnabas, was preceded by fasting; and St. Paul mentions his "fastings often," and directs the practice to the Corinthians,—1 Cor. vii. 5—and—2 Cor. vi. 1—5.

The primitive Christians observed both *weekly*, and *annual* fasts.—The former were kept on *Wednesdays* and *Fridays*; on the one, because our Lord was betrayed on that day, and on the other, because he was then crucified.—Our Church directs fasting on *five* Wednesdays only, in the

year, viz. in the four Ember weeks, and in Rogation week; but on all Fridays in the year, except the Nativity of our Lord should happen on that day (see above in this table); and the practice of performing divine service on Wednesdays and Fridays, as directed by the 15th canon, seems referable to this ancient custom. The *annual* fast was in Lent, sometimes called a *quadragesimal* fast, either as being of *forty hours*—from Friday, the time of the Crucifixion, till Sunday, the time of the Resurrection; or of *forty days*, to which it was afterwards extended.—The last, or “*Great week*,” since called “*Passion-week*,” was kept with peculiar abstinence and devotion. See *post*, “*ASH-WEDNESDAY*.”

IV. “Certain Solemn Days for which particular Services” “are appointed.”

- “1. The Fifth Day of *November*, being the Day kept in Memory of the
“*Papists’ Conspiracy*.”
 - “2. The Thirtieth Day of *January*, being the Day kept in Memory of
“the Martyrdom of King *Charles* the First.
 - “3. The Nine and twentieth Day of *May*, being the Day kept in Memory
“of the Birth and Return of King *Charles* the Second.
 - “4. The Twenty-fifth Day of *October*, being the Day on which His
“Majesty began his happy Reign.
-

N. B. For an account of each of these days, see *ante*, in “*THE CALENDAR*.”

V. “A TABLE TO FIND EASTER DAY,” “from the present Time till the Year 1899 inclusive,” “according to the foregoing Calendar.”

VI. “ANOTHER TABLE TO FIND EASTER” “till the Year 1899 inclusive.”

OBSERVATION. When the long agitated question as to the time of keeping Easter had been settled by the Council of Nice, A. D. 325, a cycle of 84 years was first formed at Rome, and was generally received by the Western Churches. In the year 457, Victorius, an eminent French

mathematician, composed another cycle of 532 years, from him called the *Victorian period*, which came much nearer the truth, than the former one of 84 years. The fourth Council of Orleans, A. D. 541, adopted this table; and decreed that the feast of Easter should be every year declared by the bishop, on the feast of Epiphany, during Divine Service. But it being considered soon after, that it would be more convenient to annex a table to the Calendar, that every one might thus readily know the day, a short one was composed from the original table of Victorius, in which, by the introduction of the Golden Number of the ancient Cycle of Meton, and the Dominical letters, the new moons in any year were easy to be found. From this arose the "TABLE TO FIND EASTER FOR EVER."

It was no doubt intended by the Council to make the Paschal moon depend on the *vernal equinox*, but no change was made in the civil year, which continued to be regulated by the Julian Calendar as before. All that was thought necessary, was to lay down a general rule for determining the Paschal full moon, and of course Easter Sunday, and for this purpose the Metonic Cycle was adopted; and if the 235 lunations were precisely equal to 19 Julian years, the Paschal full moons would have always happened on the same days of the month in the corresponding years of every cycle. But in time two things happened, which had not been provided against. For, *first*, a separation took place of the vernal equinox from the 21st of March; so that in the sixteenth century it happened on the 10th, the sun having in an interval of 1300 years, anticipated the Julian Calendar 10 complete days. This was corrected by the alteration of the style, see ante, p. 110; but the other error in the supposition, that 235 lunations were exactly equal to 19 Julian years, was not then corrected; and this amounted to nearly a day in 304 years, so that in the 1500 years that have nearly elapsed between the Council of Nice, and the present time, the full moons, calculated by the rules of the Church, are later than the true full moons, by nearly 5 days: and hence arises a distinction between the ecclesiastical full moons, and the true ones. This created an apparent, rather than a real contradiction between the old tables in the Common Prayer Book, for the rule that fixed that Easter-day should be the first Sunday after the first full moon next after the 21st day of March, was to be considered as referring, not to the time when the *astronomical* full moon should happen, but to the day of the full moon designated by the Golden Number, in the Calendar; and as long as this was observed, there was no contradiction between the several rules.

In order, however, to correct every appearance of error, or inaccuracy, the table "*to find Easter for ever*" has been laid aside, and the above two tables have been substituted in the modern Prayer Books, by which

Easter-day may be found till the year 1899 inclusive, while a third table afterwards occurs to find it from the year 1900 to 2199 inclusive.

Previous to this alteration many persons of scrupulous conscience made this apparently astronomical inaccuracy, an objection to their declaring their "consent to all, and every thing contained and prescribed in, and "by the Book" of Common Prayer, &c. not perhaps sufficiently considering that the Church, being competent to form her own rules, might justly found them on a computation of her own, as to certain periods, ascertained by the days on which *she considered* the full moons would inevitably happen for ever afterwards; and when by the revolution of time, an adherence to the rules laid down by the Council of Nice, if astronomically considered, would prove some of the tables *inconsistent* with others, yet this would not *in fact* be the case by allowing her to interpret her own meaning, that a *full moon* when spoken of, was to be considered as a period, or day, *ascertained by her own tables*, and not by the almanac of the year.

VII. "A TABLE OF THE MOVEABLE FEASTS"

"FOR FIFTY-TWO YEARS,"

"*according to the foregoing Calendar.*"

VIII. "A TABLE of the MOVEABLE FEASTS,"

"according to the several Days that EASTER can possibly"

"fall upon."

IX. "TABLE to find *Easter*, from the Year 1900, to 2199"

"inclusive."

X. "General TABLES for finding the Dominical, or Sun-"

"day Letter, and the Places of the Golden Number in"

"the Calendar. TABLES I., II., and III."

As these Tables are to be found, with the directions for using them, in almost every Common Prayer Book, it is not thought necessary to give them here at full length: this part of the work, therefore, will be closed with a description of the terms used; &c. &c.

GOLDEN NUMBER, or PRIME.—Easter-day, as was before observed (p. 175), was to be determined by the time of the full moon; and in order to ascertain this, certain calculations were made, generally termed “*cycles*.”—Of these, the most celebrated was the *Metonic cycle*, or lunar cycle of Meton, an Athenian astronomer, who flourished at the beginning of the 5th century.—This was a period of 6940 days; in which it was supposed 19 revolutions of the sun, or solar years, and 235 lunations, or monthly revolutions of the moon, were completed; and thus the conjunctions of the sun and moon would again take place in the same degrees of the ecliptic, and the new moons fall on the same days of the year, as they did respectively in the 19 years before.

This cycle was published at the celebration of the Olympic games, and was received with so much applause, that a statue was erected to the inventor; and the scheme of the festivals, arranged according to it, was inscribed (on a marble pillar,) *in letters of gold*; hence the appellation, “**GOLDEN NUMBER.**”

But as an interval of 6940 days is neither precisely equal to 19 tropical years, nor to 235 lunations, (exceeding the former about 6 hours, and the latter about $7\frac{1}{2}$ hours,) the error, in 4 cycles, or 76 years, made more than a day difference; and therefore Calippus, about a century afterwards, in order to drop this day, contrived a new cycle of 27,759 days, or about four times the original number.—This, though considerably more accurate than the cycle of Meton, is still defective; for as it supposes the tropical year to consist of $365\frac{1}{4}$ days, precisely, the full moons have anticipated it $5^h 53'$ in the 76 years, which now make a difference of nearly five days.

The golden numbers being thus found to be inaccurate, Lilius, an Italian astronomer, whose calculations Pope Gregory XIII. had adopted as to the alteration of the style (see *ante*, p. 110), invented other numbers, called “*Epacts*.” (*Επαγω*, “*induco*,” “*intercalo*,” to *introduce*, or *intercalate*,) which indicate the excess of the solar above the lunar year; for as the former, or Julian year, is 365 days 6 hours, and the latter only 354 days, 8 hours 48' 36", there is a difference between them of 10 days, 21 hours, 11' 24"; and this is in reality the *annual epact*; but it is reckoned, as a round number, 11. The epact of 2 years is therefore 22 days, of three years, 33 days (reckoned only 3 days, as the 30 days are dropped, and make an *intercalary month*); and thus proceeding, every 19th year would become 0; and in the 20th year the epact would be 11 again. But this is not exact: for at the end of the 19 years the new moons having fallen back near an hour and a half, losing a day in about 310 years, the epact must, at the end of that period, be 12, instead of 11; and after 310 years more it must be 13.

There will be found an extra margin in the Calendar, for the months of March and April, in which are set down the GOLDEN NUMBERS opposite the several days of the month, on which the *Paschal full moon*, or that by which Easter-day is determined, may fall; commencing March 21, and terminating April 18; and the *Sunday letter* next following such full moon, will mark Easter-day for that year—but whenever this full moon happens on April 18, if that day should be a Sunday, then Easter-day will be Sunday, April 25. Thus, then, March 22, is the *earliest* day, and April 25, the *latest* on which Easter-day can happen. The position of these numbers will hold good until the year 1899 inclusive, according as they are fixed by Table V.: but after that time another arrangement takes place as in Table IX., and which continues till the year 2199 inclusive.

TO FIND THE GOLDEN NUMBER, add 1 to the given year, and then divide by 19; if there be any figure remaining, *that* is the Golden Number—but if nothing remain, then the number is 19.

Thus for the year 1816— $1816 + 1 = 1817 \div 19 = 95$, and 12 over = the Golden Number.

TABLE A.

Of the Golden Numbers from the commencement of the Christian æra, till A. D. 4000:—the same both in the Old and New Style.

Even hundreds of Years.			0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
			19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
			38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56
			57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75
			76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94
			95	96	97	98	99														
0	1900	3800	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
100	2000	3900	6	7	8	9	10	11	12	13	14	15	16	17	18	19	1	2	3	4	5
200	2100	4000	11	12	13	14	15	16	17	18	19	1	2	3	4	5	6	7	8	9	10
300	2200	&c.	16	17	18	19	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
400	2300	—	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	1
500	2400	—	7	8	9	10	11	12	13	14	15	16	17	18	19	1	2	3	4	5	6
600	2500	—	12	13	14	15	16	17	18	19	1	2	3	4	5	6	7	8	9	10	11
700	2600	—	17	18	19	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
800	2700	—	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	1	2
900	2800	—	8	9	10	11	12	13	14	15	16	17	18	19	1	2	3	4	5	6	7
1000	2900	—	13	14	15	16	17	18	19	1	2	3	4	5	6	7	8	9	10	11	12
1100	3000	—	18	19	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1200	3100	—	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	1	2	3
1300	3200	—	9	10	11	12	13	14	15	16	17	18	19	1	2	3	4	5	6	7	8
1400	3300	—	14	15	16	17	18	19	1	2	3	4	5	6	7	8	9	10	11	12	13
1500	3400	—	19	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1600	3500	—	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	1	2	3	4
1700	3600	—	10	11	12	13	14	15	16	17	18	19	1	2	3	4	5	6	7	8	9
1800	3700	—	15	16	17	18	19	1	2	3	4	5	6	7	8	9	10	11	12	13	14

EXPLANATION. Look for the even hundreds of the given year in the first three columns on the left hand, and the remaining or odd years, in the columns forming the head of the Table, and the figure at the point where these columns meet, is the **GOLDEN NUMBER** for that year. Thus for the year 1816, the figure in the last line, and under 16, is 12.

See *post*, Table E.

The *Golden Number* being known, the **EPACT** (see *ante*, page 184) is found by the following Table; which will serve till the year 1899.

TABLE B.

Golden Numb.	Epact.	Golden Numb.	Epact.	Golden Numb.	Epact.	Golden Numb.	Epact.	Golden Numb.	Epact.
1	—	5	XIV.	9	XXVIII.	13	XII.	17	XXVI.
2	XI.	6	XXV.	10	IX.	14	XXIII.	18	VII.
3	XXII.	7	VI.	11	XX.	15	IV.	19	XVIII.
4	III.	8	XVII.	12	I.	16	XV.		

N.B. The rule by which the *Epact* is found till the above year is this, take 1 from the Golden Number, and multiply the remainder by 11, and then reject as many 30's as are contained in the product.

DOMINICAL, OR SUNDAY LETTER. The Romans in their Calendar marked their days, by the first eight letters in the Alphabet, beginning January 1 with A, and so counting regularly throughout the year. These were called *Nundinal letters*, because they marked the Meetings of the Roman citizens every *ninth* day, for the purposes of trade, &c., which were therefore called "*Nundinæ*."

The early Christians, copying from this, used the first 7 letters to mark the several *Sundays* of the year, and hence the term "*Dominical*," "*Lord's Day*," or *Sunday Letter*. Of these, A always stands for the first day of January—B for the second, and so on, till A again occurs on the eighth. Consequently the *same letter* will mark the *same day of the week* throughout the year, and the letter which marks the *Sundays* is the *Dominical Letter*.

As the common year of 365 days contains 52 weeks and one day over, every letter, if there were no *Leap-years*, would, *successively*, but in a *retrograde* order, stand for Sunday. In Leap-year there are *two* days over; and in order to provide for this additional day, and that the same letters may fall on the same days of the month *after* the intercalary day, February 29, the whole series of letters is then shifted forwards a day, and every Leap-

year has *two* letters affixed to it—the one, or the *additional* letter, which stands *first*, applying *till* the intercalary day, and the other, or proper one, applying to the *remainder* of the year. This will more clearly appear in the instances given below.

RULES, &c. FOR FINDING THE DOMINICAL, OR SUNDAY LETTER. The following is the one most generally used, and is inserted in the Common Prayer Book in the Table marked *ante* p. 181, as TABLE V.

To find the Sunday letter from the year 1800 till 1899 inclusive, add to the year its *fourth* part, omitting fractions, and then divide by 7, if no figure remain, the Sunday letter is A, if 1—G, if 2—F, if 3—E, if 4—D, if 5—C, and if 6—B.

Thus for 1816— $1816 \div 4 = 454 + 1816 = 2270 \div 7 = 324$, and 2 over, which shows that F is the Dominical letter, but inasmuch as the year 1816 is a *Leap-year*, it is marked by G F.

N.B. In order to find the Sunday letter between the year 1800, and the change of the style in 1752, (as see *ante*, p. 112) the number 1 must be added, before the sum is divided by 7; and then proceed as in the manner before mentioned;—thus for the year 1772— $1772 \div 4 = 443 + 1772 + 1 = 2216 \div 7 = 316$, and 4 over = D the Sunday letter; and being Leap-year, E. D.

The method of finding it for any year before the alteration of the style, is more abstruse, and therefore the reader is referred to Rees's Cyclop. title "*DOMINICAL Letter*," and to the Tables there under the article *CYCLE*; and also for as far back as 1600 to the Table in the Common Prayer Book, referred to *ante*, p. 183, as X. Table I.

2. The *DOMINICAL LETTER* is also found by the years of "*the Cycle of the Sun*;" a term arising from its application to *Sunday*, "*Dies Solis*," and not from any reference to the apparent motion of the Sun. This Cycle consists of 28 years; after the revolution of which, the days of the month return to the same days of the week.

The rule in this case is,—To the given year add 9, divide the sum by 28, and the *remainder*, if any, is the year of the Solar Cycle—if there be no remainder, the year is the 28th of the Cycle. Thus for the year 1816— $1816 + 9 \div 28 = 65$, and five over, therefore 5 is the year of the Cycle.

*

TABLE C.

The corresponding Dominical Letter, and Year of the Solar Cycle, from 1800 to 1899.

1 ED	5 GF	9 BA	13 DC	17 FE	21 AG	25 CB
2 C	6 E	10 G	14 B	18 D	22 F	26 A
3 B	7 D	11 F	15 A	19 C	23 E	27 G
4 A	8 C	12 E	16 G	20 B	24 D	28 F

This Table requires no explanation; but it is to be observed, that, as the intercalary day will be dropped in the year 1900, pursuant to the rule mentioned *ante*, p. 112, another order will then be necessary; yet this will only cause the moving the letters in the Table one higher, respectively, when they will begin F, E, D, C, B, &c., and as the day will *not* be dropped in the year 2000, the Table will apply till 2100, when a similar shifting will be necessary.

3. Another method is suggested by the following verses.

TABLE D.

Divide the Centuries by *four*; and *twice* what does *remain*
Take from *six*; and then add to the *number* you gain
The *odd years*, and their *fourth*; which dividing by *seven*,
What is *left* take from *seven*, and the LETTER is given.

EXPLANATION for the year 1816— $18 \div 4$ leaves 2, which doubled = 4, which deducted from 6 leaves 2, to which add 16 and 4 = 22, which divided by 7 leaves 1, which deducted from 7 leaves 6, or F; and 1816 being Leap-year, affix the next letter G before it = G F. *NOTE.* In order to find the LETTER which the *number* indicates, let 1 stand for A, 2 for B, and so on, and not according to the order mentioned in the preceding page as applicable to Table V.

Table E. EXPLANATION. Look in the 4 columns at the head of the Table for the *hundreds of years*, and in the columns on the left hand for the *remaining years*; at the point where lines from these respectively would meet is the *Dominical letter*—thus for 1816, the letters are G F.

Table F. EXPLANATION. The Dominical letter being known, all the numbers in the column under it are *Sundays*;—in the next column *Mondays*, and so on—thus for January 1, 1816. G being the Sunday letter till the 29th of February, A, under which is figure 1, will be Monday. So for March 15, 1772. D (E D) being the letter after the 29th of February, March 15 appears in the Sunday, or D column.

N. B. The Dominical letter being known, this Table will serve for any year before, or since, the Christian æra.

TABLE E.

The Dominical Letter, New Style, for 4000 Years after Christ.							
After Christ.				Hundreds of Years.			
Years less than an Hundred.	100	200	300	400			
	500	600	700	800			
	900	1000	1100	1200			
	1300	1400	1500	1600			
	1700	1800	1900	2000			
	2100	2200	2300	2400			
	2500	2600	2700	2800			
	2900	3000	3100	3200			
	3300	3400	3500	3600			
	3700	3800	3900	4000			
		G	E	G	BA		
	1 29 57 85	B	D	F	G		
	2 30 58 86	A	C	E	F		
	3 31 59 87	G	B	D	E		
	4 32 60 88	FE	AG	CB	DC		
	5 33 61 89	D	F	A	B		
	6 34 62 90	C	E	G	A		
	7 35 63 91	B	D	F	G		
	8 36 64 92	AG	CB	ED	FE		
	9 37 65 93	F	A	C	D		
	10 38 66 94	E	G	B	C		
	11 39 67 95	D	F	A	B		
	12 40 68 96	CB	ED	GF	AG		
	13 41 69 97	A	C	E	F		
	14 42 70 98	G	B	D	E		
	15 43 71 99	F	A	C	D		
	16 44 72	ED	GF	BA	CB		
	17 45 73	C	E	G	A		
	18 46 74	B	D	F	G		
	19 47 75	A	C	E	F		
	20 48 76	GF	BA	DC	ED		
	21 49 77	E	G	B	C		
	22 50 78	D	F	A	B		
	23 51 79	C	E	G	A		
	24 52 80	BA	DC	FE	GF		
	25 53 81	G	B	D	E		
	26 54 82	F	A	C	D		
	27 55 83	E	G	B	C		
	28 56 84	DC	FE	AG	BA		

TABLE F.

Days of the Month for both Styles by the Dominical Letter.							
Week Day.	A	B	C	D	E	F	G
January 31. October 31.	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
Feb. 28, 29. March 31. Novem. 30.	29	30	31	—	—	—	—
	—	—	—	1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
April 30. July 31.	19	20	21	22	23	24	25
	26	27	28	29	30	31	—
	—	—	—	—	—	—	1
	2	3	4	5	6	7	8
August 31.	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31	—	—	—	—	—
Septem. 30. Decem. 31.	—	—	1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
May 31.	27	28	29	30	31	—	—
	—	—	—	—	—	1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
June 30.	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31	—	—	—	—	—	—
	—	1	2	3	4	5	6
May 31.	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31	—	—	—
June 30.	—	—	—	—	1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
June 30.	25	26	27	28	29	30	—

When the *Dominical Letter* is known, the day of the *week* corresponding to any day of the *month* may be found by the following verses.

At Dover Dwells George Brown Esquire,
Good Christopher Finch And David Fryer.

EXPLANATION. These 12 words correspond to the 12 *months* of the year, and the *first letter* of each word, marks the *first day* of each month in the order of the Dominical letters; whence any other day may be found. Thus for January 1, 1816.—The Dominical Letters (it being leap-year) are G F, of which G stands for Sunday till February 29, then by the verses the letter for January 1 is A; (At), and as G is Sunday, A must be Monday. So for March 15, 1772, the Dominical letters are E D; then as D is the Sunday letter for the latter portion of the year, D, which stands for March 1, (Dwells) is Sunday, and of course also March 15.

The *Golden Number*, and the *Dominical Letter*, being known, the following Table will readily shew on what day EASTER SUNDAY happens in any year, since the New Style.

ADDITIONAL TABLE TO FIND EASTER DAY.

Numbers of Direction.																			
Golden Numbers.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
A	26	19	5	26	12	33	19	12	26	19	5	26	12	5	26	12	33	19	12
B	27	13	6	27	13	34	20	13	27	20	6	27	13	6	20	13	34	20	6
C	28	14	7	21	14	35	21	7	28	21	7	28	14	7	21	14	28	21	7
D	29	15	8	22	15	29	22	8	29	15	8	29	15	1	22	15	29	22	8
E	30	16	2	23	16	30	23	9	30	16	9	23	16	2	23	9	30	23	9
F	24	17	3	24	10	31	24	10	31	17	10	24	17	3	24	10	31	17	10
G	25	18	4	25	11	32	18	11	32	18	4	25	18	4	25	11	32	18	11

EXPLANATION. In order to use this Table, it is to be observed, that the *number of days*, within which Easter may happen, *viz.* between March 21, and April 25, is 35; and the number of each of these is called the **NUMBER OF DIRECTION**. This number for any year will be found in the point where the horizontal line of the *Dominical Letter*, and the perpendicular line of the *Golden Number*, meet. Thus for 1816, where F, and 12 meet, is found 24, and therefore Easter-day will be 24 days after March 21, *viz.* April 14.

N. B. The above Tables are in addition to those in the Common Prayer Book, to which the reader is referred, and also to Rees's Cyclopædia, "CYCLE." "DOMINICAL LETTER." "NUMBER Golden." "EPACT." &c.

The following, not very incomplete, LIST OF AUTHORITIES, on the Church History, &c. which have been collected by the Author, may be gratifying to the Enquirer on this subject.

On the Government of the Church in general.

Bilson's perpetual Government of Christ's Church. *Parker's* Church Government for 600 years. *Brokesby's* Government of the Primitive Church. *Potter* on Church Government. *Brief Account* of Ancient Church Government, and Reflections on Presbyterianism. *Hooker's* Ecclesiastical Polity. Books iii. v. vi. vii and viii. *Cave's* Primitive Christianity. — on the Government of the Ancient Church. *Hickes's* Christian Priesthood asserted. Dean *Pierce's* *Corpusculum*, &c. *Scott's* Christian Life, Vol. ii. Part ii. Ch. 7. *Vindication* of the Primitive Church and Diocesan Episcopacy, against *Baxter*. *Hammond* on Church Government, and the Power of the Keys. *Hill's* Examination of the Rights of the Christian Church. *Skinner's* Primitive Truth and Order Vindicated. *Turner's* Vindication of the Christian Church. *Lewis's* Examination, and Apology for ditto. *Nicholl's* Defence of the Church of England. *Milbourne's* Legacy to ditto. *Nicholson's* Apology for ditto. *Courayer* on English Ordination; and Defence. *Warburton's* Alliance of Church and State. *Jer. Taylor's* Divine Institution of the Office Ministerial. *Overal's* Convocation Book. *London Cases* against Dissenters. *Abridgment* of ditto by *Bennet*. *Bennet's* Rights of the Clergy. *Wells's* Controversial Treatises. *Leslie's* Rehearsals. *Survey* of pretended Holy Discipline. *Jaques's* Ordination by Presbyters void. *Lawrence's* Lay Baptism invalid. *Podmore's* Layman's Apology for a pure Episcopal Church. *Johnson's* Vade Mecum. *Claims* of the Established Church. *Daubeny's* Guide to the Church, and Appendix. *Adams's* Religious World Displayed, titles

"Episcopacy," "Presbyterianism," &c. *Du Pin's* Ecclesiastical History, Writers, Councils, &c. *Mosheim's* Ecclesiastical History. *Fuller's* Church History. *Collier's* Ecclesiastical History. *Warner's* ditto. *Milner's* ditto. *Stillingfleet's* *Origines Britannicæ*. *Inett's* *Origines Anglicanæ*. *Lloyd's* History of the Church of Great Britain and Ireland. *Grant's* History of the English Church. *Durell's* Government of the Reformed Church. *Pagett's* Christianography. *Barrow* on the Pope's Supremacy. *Burnet's* full Examination of Church Authority. *Wootton's* (Archdeacon) Examination for Holy Orders. *Discourse on Lent*. (Church authority.)

On Diocesan Episcopacy.

Bp. *Hall's* Episcopacy by Divine Right. *Hickes's* Dignity of the Episcopal Order. *Leslie* on Episcopacy, and Authorities from the Fathers. *Sage's* Principles of the Cyprianic Age. *Sanderson* on Episcopacy. *Downname's* Defence of his Sermons on ditto. *Reynolde's* Original of Episcopacy confirmed by Abp. *Usher*. *Hoadly's* Defence of Episcopal Ordination. *Maurice's* Defence of Diocesan Episcopacy, against *Clarkson*. *Jackson's* Dissertation on Episcopacy. *Comber* on the Ordination Service. *Nicholls* on ditto. *Slatter's* Original Draught of the Primitive Church, against Lord King. *Hammond's* Dissertations against *Blondell*; and Defence of ditto. *Aston's* Survey of Presbyterianism, and Episcopacy. *Nelson* on the Ember Days. — Rights of the Clergy, title "*Bishops*." *Stackhouse's* Body of Divinity. — History of the Bible. B. viii. Ch. v. *Daubeny's* Word in Season. *Episcopacy* considered with respect to modern popular Societies.

Miscellaneous on both.

Jer. Taylor's Sermons, (Consecration, &c. iv. and ix. and x.) *Beveridge's* ditto, (i. ii. iii. iv. ix. and xi.) *Stillingfleet's* ditto, (xxii. Ordination, vii. Sin of Corah, xviii. Mischief of Separation.) *Smalridge's* ditto (xi. On the Episcopal Order, viii. Power of the Church) *Nicholson's* ditto, (xxvii. Vindication of Episcopal Power.) *Skelton's* ditto, (xxii. The Church of Christ can be but of one mind.) *Lytleton's* ditto on the Consecration of Bishop Fell. *Berkeley's* ditto on the Consecration of Bishop Horne. (Origin of Episcopacy.) Archd. *Thomas's* Charge.

On Schism, &c.

Stillingfleet's Unreasonableness of Separation—Defence of ditto. *Sherlock* on Religious Assemblies. *Dodwell* on Separation from Episcopal Government. — on Occasional Communion. — One Altar, One Priesthood, &c. *Dissertationes Cyprianicæ*. Bp. *Thomas's* Apology for the Church of England. *Barrow* on the Unity of the Church. *Ball* on Separation. *Hammond* on Schism. *Saywell* on ditto. *Bennet* on ditto. *Firmin* on ditto. *Daubeny* on ditto. *Davies's* Eight Discourses. *Parker's* Religion and Loyalty. *Falkner's* Christian Loyalty. *Bishop of Derry (King)* on the Inventions of men in the Worship of God. *Sherlock's* Vindication of Ecclesiastical Authority. *Huntingford's* (Bp.) Call to Union.

Church History.

History of the Church, *Eusebius*, &c. *Jenning's* Jewish Antiquities. *Lewis's* Hebrew ditto. *Godwin's* Moses and Aaron. *Lightfoot's* Works. *Benson's* Planting of the Christian Religion. *Millar's* Propagation of Christianity. *Montague's* Account of the Church. *Bingham's* Antiquities

of the Christian Church. *Lardner's* Lives of the Apostles. *Cyprian's* Works. *Epistles of the Fathers*. *Ignatius*, &c. *Pearson's* *Vindiciæ Ignatianæ*. *Apostolical Canons and Constitutions*. *Gauden's* *Hieraspistes*. *Heylin's* Hist. of Presbyterianism—Tears of the Church. *Hales's* New Analysis. *Daubeny's* Discourses. *Bampton Lectures*. *Eveliegh's*, *Gray's*, &c.

Commentaries, &c.

EXPOSITIONS, &c. on the Thirty-nine Articles, (xix. xxiii. xxv. xxxvi. and xxxvii.) *Beveridge*, *Boys*, *Burnet*, *Ford*, *Hay*, *Bishop of Winchester*, *Veneer*, *Welchman*, *Wix*, &c. COMMENTARIES. *Ainsworth*, *Patrick*, &c. *Whitby* (Preface to *Timothy* and *Titus*.) The Assembly of Divines' Annotations. *Hammond*, *Dodd*, *Poole's* Synopsis. —Annotations. *Mant* and *D'Oyley's* Family Bible.

For Presbyterianism, &c.

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Page	Line	For	Read
v	22	Shem	Seth
—	23	xxxviii.	38
10	15	3071	2971.
—	22	youngest	Qy. second (according to Dr. Hales)
—	23	xx.	x.
—	28	third	Qy. eldest (according to Dr. Hales)
15	1	Levetical	Levitical
68	30	the sacred	of the sacred
74	12	xvi.	xvii.
106	15	xxxvii.	37.
—	—	viii.	8.
—	—	xv.	15. (that is—verses for chapters.)
129	32	scriptural	spiritual

CALENDAR.

119	25	5 6	356.
152	23	threatened	threatening
—	—	retard	retards
155	last	Catholic	Roman Catholic
164	23	executed	were executed
136	4	This Parenthesis—and indeed the whole anecdote—has been kindly pointed out by a learned Prelate as objectionable.—The Author begs to express his <i>unfeigned assent</i> to this opinion.—The matter passed him inconsiderately.	

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